

The Advent REVIEW And Sabbath HERALD



TAKOMA PARK STATION, WASHINGTON, D. C., JUNE 21, 1906

The Millennium

L. D. SANTEE

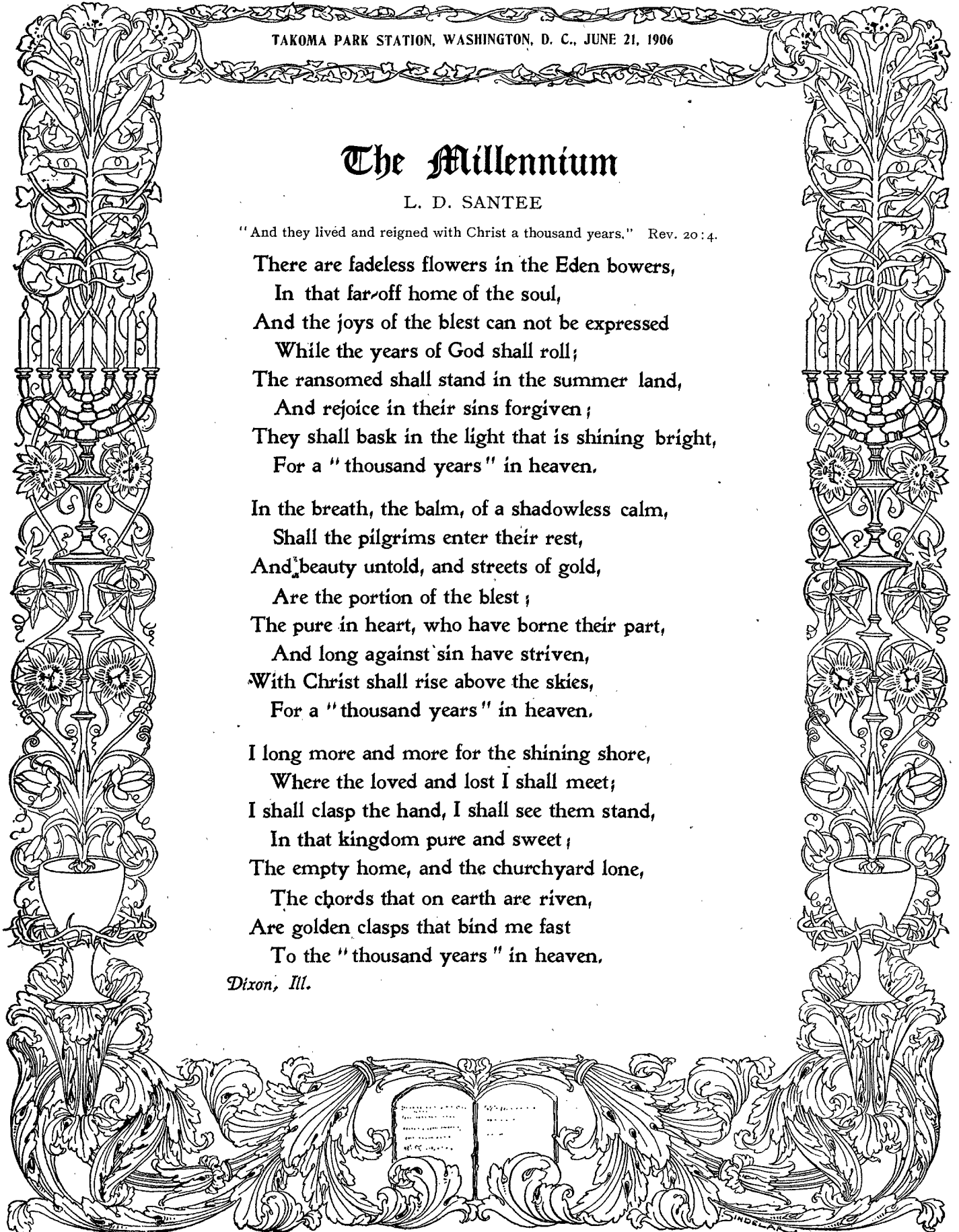
"And they lived and reigned with Christ a thousand years." Rev. 20:4.

There are fadeless flowers in the Eden bowers,
In that far-off home of the soul,
And the joys of the blest can not be expressed
While the years of God shall roll;
The ransomed shall stand in the summer land,
And rejoice in their sins forgiven;
They shall bask in the light that is shining bright,
For a "thousand years" in heaven.

In the breath, the balm, of a shadowless calm,
Shall the pilgrims enter their rest,
And beauty untold, and streets of gold,
Are the portion of the blest;
The pure in heart, who have borne their part,
And long against sin have striven,
With Christ shall rise above the skies,
For a "thousand years" in heaven.

I long more and more for the shining shore,
Where the loved and lost I shall meet;
I shall clasp the hand, I shall see them stand,
In that kingdom pure and sweet;
The empty home, and the churchyard lone,
The chords that on earth are riven,
Are golden clasps that bind me fast
To the "thousand years" in heaven.

Dixon, Ill.



Our Publishing Work

The Lord gave the word: great was the company of those
that published it. Psalm 68:11.

See last paragraph on this page for instructions where to order.

WHEN this issue of the REVIEW reaches our readers, the July number of *Life and Health* will be ready to mail.

THOSE who do not have the REVIEW during the present summer will miss much. Never in the history of the denomination were its contents so much needed in order to keep in vital touch with the good news of the rapid progress of the message, and to imbibe its spirit of deep consecration to the tried principles of the gospel committed to the commandment-keepers for this day and age.

"DANIEL AND THE REVELATION," by Elder Uriah Smith, can be placed in the homes of the people better to-day than at any previous time, because the public mind is constantly having brought before it facts that impress the solemnity of the predictions made in the prophecies of the books of Daniel and the Revelation. The people will be interested in its prophetic teachings. Its verse-by-verse study of the prophecies of Daniel and the Revelation will reveal many of these prophecies fulfilled, and discover to the reader others still in the future. It is a large, handsome book of 557 pages, attractively illustrated, and substantially bound in cloth, library, and morocco, ranging in price from \$2.25 to \$4.50, post-paid. It is also printed on thin paper, without illustrations, for \$1; in paper covers, two volumes, 25 cents each.

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Agents are wanted everywhere to sell these Bibles. They are thoroughly well-made books, printed in the old country. Regular subscription-book discounts. Order from your tract society or from us direct.

WHILE the whole nation is contemplating the great earthquake of California, those who know the meaning of such calamities can not be free from responsibility until they have used their influence and their knowledge of the truth for this generation in calling the people's attention to the special meaning of such occasions as explained in some of our publications. "Heralds of the Morning" and "Coming King," or even the small and inexpensive book, "His Glorious Appearing," are good books to set before the people truths that the recent earthquake will emphasize and indelibly impress upon the mind. "Coming King" and "Heralds of the Morning" are only \$1 a copy in cloth binding. "His Glorious Appearing," in cloth, is only 40 cents.

MANY who wish to understand the Bible and become acquainted with its teachings, have found it difficult to follow to a satisfactory conclusion lines of study on definite subjects. To aid such persons, and for general topical study of the Bible, we would recommend the little volume "Helps to Bible Study." This book contains a series of questions and answers on important Bible subjects, such as, The Second Coming of Christ; The Signs of the Times; The Home of the Saved, including the state of the dead and the end of the wicked; The Law of God—God's Seal; The Sabbath, and kindred subjects; The Sanctuary; The Judgment; Baptism; Ministration of Angels, Tithe, etc. This book appeals to us as one suited to the needs of the average lay member. While it is sufficiently elaborate to prove the question treated, the thoughts are not so deep as to reach beyond the reasoning faculties of any truth seeker.

THAT the storm-clouds of capital and labor are fast gathering, and that they, with other kindred clashing elements, will soon meet, the final outcome of which is conjectured on both sides, prominent men in all walks of life agree. The perusal of this subject with the interesting facts and figures at hand, is offered in the new book entitled "The Conflict between Capital and Labor." While Elder Russell's conclusions may be regarded as of no more assurance of fulfillment than those of others who have written on this subject, the rapidity with which current events are fulfilling prophecies of the inspired Word, must prove to the candid mind that a power higher than any human instrumentality is guiding the affairs of men, and that where human conclusions agree with divine revelations, man must lay his plans and predictions aside, and exclaim, "Thy will be done." "There is a divinity that shapes our ends." The price of "Capital and Labor," in heavy board covers, is 50 cents, post-paid.

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THE REVIEW AND HERALD

"Here is the Patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus." Rev. 14: 12.

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No. 25.

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unto the Saints"**

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Editorial

A UNITED and loyal people inspired by a spirit of devotion to a glorious truth can accomplish great things under God. The Lord can make the wrath of man to praise him, and the remainder of wrath he will restrain. This is the time for all true Seventh-day Adventists to press together, and to take advantage of the present providential opportunity to reach the people with this message. The outlook is encouraging.

THE spirit of the time tends to deaden every spiritual impulse. We must resist this tendency and cultivate the spirit of consecration and earnestness in service. We have been warned concerning this enchanted ground, and we must not permit the enemy to gain any advantage over us. While the perils thicken about us, we know that we are nearing the end of our journey. Soon conflict will give place to final victory and peace and rest. Blessed assurance!

Self-sufficient Humility

THERE is no more offensive way of proclaiming one's self "rich, and increased with goods" than by those loud professions of humility under cover of which one may climb upon the judgment-seat and pronounce sentence upon all others, or may set himself above all others and assume to dictate their course. Genuine humility does not advertise itself upon the housetops. There is in it too much of that love which "vaunteth not itself" to permit it to make a vain show of itself. True humility is re-

vealed in conduct rather than in profession. Those who really esteem others better than themselves do not make an ostentatious display of the fact. "Truly great men are invariably modest. Humility is a grace which sits naturally upon them as a garment." "Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time." "Let this mind be in you, which was also in Christ Jesus."

The Old and the New Theology

WE do not often see a simple statement of the conclusions reached by liberal theologians in contrast with the beliefs of a quarter of a century or more ago. We were therefore interested in an editorial in the *Congregationalist* (Boston) of recent date which deals with this subject in a straight-forward manner. Of the changes which have come in the theology of Congregationalists this paper says:—

As to our belief in God—our fathers looked up to him as enthroned above all things, directing and guiding to a predetermined end the universe he had created. We realize him as the supreme pervading personality in all things, revealing himself in the universe evolving through him into perfection in which man, created in his image, shall perfectly reflect his righteousness, truth, and love. We use the phrases, the divine immanence, to express his relation to the universe, and the divine fatherhood, to express his relation to mankind.

As to our belief in Christ—our fathers looked up to him as the second person in the Trinity, seated at the right hand of the throne of God the Father, after having purchased the forgiveness of our sins and the remission of sentence of eternal death by his death on the cross and his resurrection from the tomb. We see in him who is the ideal man, the Father manifested to human apprehension, the unique revelation of God to man. . . .

Our fathers regarded man as created perfect in one human pair, who by wilful disobedience to a divine command corrupted and brought sentence of eternal death on the whole human race descended from them. Our fathers believed that Jesus Christ, coming as God in a human form begotten through the power of the Holy Spirit and born of the virgin Mary, by his sufferings and physical death inflicted on him by men, endured the equivalent of the punish-

ment of sinners sentenced to eternal death, and delivered from it certain members of the human race foreordained to be saved. We believe that Jesus Christ the Son of God, living, suffering, and dying as a man among men, revealed the self-sacrificing love of God for his children, who include all mankind, and that this manifestation, continued through the Spirit of God in and among men, is teaching sinners the nature of sin and the character of God, and is drawing all men unto him.

Our fathers believed that the Bible was the only written revelation by God, that all its words were dictated or inspired by him, and therefore to be received as absolute truth without admixture of error. We believe that the books of the Bible are the record of the revelation of God by writers under his guidance who sought faithfully to make known his will. The convincing evidence of its divine authority is in the response of our spiritual nature to its counsels, consolations, and commands. . . .

Our fathers believed that men could be saved only by believing on Jesus Christ before they died. The theological controversies of the last twenty-five years have resulted at least in toleration for Christians who express a reasonable hope that those who die without knowledge of Christ may not have closed their probation in this life. The tendency thus indicated has gone so far that some Congregationalists who believe, as all Christians do, in the final triumph of righteousness over sin, hold also that it is not an unwarrantable hope that this triumph may include the final redemption from sin of all the children of God. . . . These differences of view provoke less discussion than they would have done a generation ago, because attention is now directed not so much to the future life as to delivering mankind from present evils and the establishment of the kingdom of God in this present world.

These few short paragraphs declare how far the sons have departed from the doctrines believed and taught by their fathers. It is a great change to come in a brief quarter of a century. Instead of a personal God whose dwelling-place is in heaven, but who is everywhere present by his Spirit, the new theology has a "supreme pervading personality," an essence which is a personality in a scientific sense only. That recently invented phrase, "the divine immanence," designates that conception of God which is based upon scientific investigation rather than upon the revelation of God which is given in his Word. It is the trade-mark which science has selected for the god which it has given to the world. Those who use

it are the expounders and defenders of this religio-scientific cult—a system quite distinct from the primitive gospel.

Instead of Christ the divine Saviour, seated “on the right hand of the Majesty on high,” the new theology has an “ideal man, . . . the unique revelation of God to man.” Instead of the incarnate Son of God, “who his own self bare our sins in his own body on the tree,” the new theology has a revelation of self-sacrificing love as the means of dealing with sin and sinners.

Instead of an infallible Bible as “a sufficient rule of faith and practise,” the new theology has the writings of those who “sought faithfully to make known his [God’s] will,” and each one must decide for himself how far the writers succeeded in their efforts.

When King Hezekiah was brought face to face with death, he declared: “The grave can not praise thee, death can not celebrate thee: they that go down into the pit can not hope for thy truth;” but such theology is out of date now, and there is toleration for the belief in a future probation, and for that Universalism which looks for “the final redemption from sin of all the children of God,” “who include all mankind.”

And finally, instead of proclaiming the near second coming of our Lord as the central theme in the gospel of the kingdom, these advocates of the new theology are seeking through social settlements and various reform movements to establish the kingdom of God by changing the environment of men instead of changing their hearts. They make much of physical righteousness, and lay stress upon human methods for bettering mankind. When this kind of gospel is carried to its logical result, it makes each man his own savior, and dispenses with the one only divine Saviour.

There is one simple explanation for this complete departure from the original platform of gospel truth—evolution. During the present generation the evolutionary conception of Christianity has very largely superseded the Biblical revelation, and a system of human philosophy has been substituted for the saving gospel of Christ. Very few are the ministers of the orthodox churches who openly attempt to stem the tide of scientific infidelity which is sweeping over the world, and Satan’s gospel of making one’s self like the Most High by believing in the divinity of humanity is the theme in many pulpits.

There is surely need of a movement in the earth to maintain a pure gospel, a Biblical Christianity as opposed to that false science which really puts man in the place of God. There is need of a message to be proclaimed which shall say to all the people, “Fear God, and

give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.” There is need of a mighty voice which shall cry, “All flesh is grass. . . . Behold, your God! Behold, the Lord Jehovah will come. . . . Behold, his reward is with him.” The message of “the righteousness of God through faith in Jesus Christ” is the heaven-sent answer to all this modern perversion of the gospel. O that this message might be speedily given “in demonstration of the Spirit and of power”!

Eminent Testimony Concerning Spiritualism

THE late Carl Schurz, in his reminiscences now being published in *McClure’s Magazine*, relates an incident in which he came in contact with spiritualism, which furnishes trustworthy evidence that revelations of a supernatural character do proceed from that source. Mr. Schurz’s reputation for veracity, accuracy, and sober-mindedness is a guaranty that his statements on the subject are strictly true.

Mr. Schurz had been invited while in Paris, to attend a seance, but was prevented from doing so by a sudden trip to London. It occurred to him before leaving, however, to provide a test of the powers of the clairvoyant by whom the seance was to be given. He says:—

I cut off some of my hair, wrapped it in a piece of paper, and put this into a letter envelope which I closed with sealing wax. Then I tore a little strip from a letter I had received that morning from the Hungarian general, Klapka, the celebrated defender of the fortress Komorn, and put this strip containing the date of the letter also into a folded paper, and enclosed it likewise in an envelope sealed with wax. When Strodtmann had returned to me, I gave him the two envelopes without informing him of their contents, and instructed him to place them in the hands of the clairvoyant with the request that she give a description of the looks, the character, the past career, and the temporary sojourn of the person from whom the objects concealed in the envelopes were coming. Then I left for London.

A few days later I received a letter from Strodtmann in which he narrated the results of the seance as follows: The clairvoyant took one of my envelopes into her hand, and said it contained the hair of a young man who looked thus and so. She then described my appearance in the most accurate way, and added that this young man had won notoriety by his connection with a bold enterprise, and that at the present time he was on the other side of a deep water in a large city, and in the circle of a happy family. Then she gave a description of my character, my inclinations, and my mental faculties, which, as I saw them in black on white, surprised me greatly. Not only did I recognize myself in the main features of this description, but I found in it also certain statements which

seemed to give me new disclosures about myself. . . . I received, so to speak, a revelation about my own inner self, a psychological analysis which I had to recognize as just, as soon as I perceived it.

What the clairvoyant said about the other envelope which contained Klapka’s writing was hardly less astonishing. She described the writer of the letters and figures contained in that envelope as a handsome, dark-bearded man with sparkling eyes, who once had governed a city full of armed men and besieged by enemies. The description of his person, of his past, and also of his character so far as I knew it, was throughout correct; but when the clairvoyant added that this man was at the time not in Paris, but in another city where he had gone to meet a person very dear to him, I thought we had caught her in a mistake. A few days later I returned to Paris, and had hardly arrived there when I met General Klapka on the street. I asked him at once whether since he had written his last letter to me he had been constantly in Paris, and I was not a little amazed when he told me that he had a few days ago made an excursion to Brussels, where he had stopped not quite a week, and the “dear person” whom he was to have seen there, I learned from an intimate friend of Klapka, was a lady whom, it was said, he would marry. The clairvoyant was therefore right in every point.

This occurrence mystified me very much. The more I considered the question whether the clairvoyant could possibly have received knowledge of the contents of my envelopes, or whether she could have had any cue for guessing at them, the more certain I became that this could not be. Strodtmann himself did not know what I had put into the envelopes. Of Klapka’s letter to me he had not the slightest information. He also assured me that he had put the envelopes into the hands of the clairvoyant, one after the other in exactly the same condition in which he had received them without for a moment confiding them to anybody else, and without telling to any one from whom they came; and I could absolutely depend upon the word of my thoroughly honest friend. But even if—which was quite unthinkable to me—there had been some collusion between him and the clairvoyant, or if he had without knowing it, betrayed from whom the envelope had come, it would not have solved the riddle of how the clairvoyant could have described my character, my inclinations, my impulses, my mental qualities, much more clearly and truthfully and sagaciously than Strodtmann or Melbye [another friend] ever could have done. . . . In short, I could not in the whole incident find the slightest reason for the suspicion that here we had to do with a merely clever juggler. . . . In later years I have had similar experiences.

The only reasonable explanation of this occult revelation which puzzled Mr. Schurz, is that it proceeded from a spiritual intelligence speaking through the human subject. It could have been nothing else than the agency of what was known anciently as a “familiar spirit,” intercourse with which was strictly forbidden by Jehovah.

L. A. S.

Reorganization in Brazil

THE Brazilian general meeting has just closed in Taquary, in the southernmost State of Brazil, Rio Grande do Sul. It was a good meeting. The Lord blessed the believers, both in winning personal victories and in planning for the work. The languages spoken here were German and Portuguese. But whatever the tongue, the rich blessings of the grace of God are visited upon the people. And the people feel that the reorganization of the work in Brazil means the more rapid progress of the truth.

The Brazil of our present planning is the coast line. Back from the States along the eastern coast stretch league after league of almost unknown country. But the population is mainly in the coast States. And by the medium of the German colonists the truth has gained a foothold pretty well along this territory. This widely distributed work is much in favor of the advancement of the truth; but at the same time it strongly indicated a division of the field and a localizing of responsibility.

The first of the new fields to be or-

Spies, Schwantes, and Hoelzle did most of the Portuguese speaking and translating.

With over twenty millions of Portuguese-speaking people in the land, our work must now turn strongly in this direction. The conference voted to put this tongue in the foreground in their school work, which heretofore has been mainly German. The people have their eyes upon the field committed to them, and we may look for an increasingly vigorous work for the State of Rio Grande. Elder H. F. Graf is president of the conference. He has had almost twelve years of service in Brazil, and that, too, of the old Methodist circuit-riding order of the early days in our own West. It means week after week in the saddle, fording rivers, eating poor food, and having rude accommodations. All the Brazilian field laborers have had their share of these experiences. But their hearts are full of courage as they see the truth making headway.

The plan is that these southern States of Brazil shall make their own work self-supporting, so that henceforward all the Mission Board appropriations may be

far Brazil has been without salable literature for the Portuguese. The brethren are determined to change all this, and to push the work with vigor. The outlook in Brazil is encouraging.

Taquary, our place of meeting, is a town of less than a thousand inhabitants. The school and publishing office are on the edge of town, with open country beyond. Brother J. Lipke has charge of the school. Just across the road from the school Dr. Gregory has a pleasant home and garden, and is doing self-supporting medical work. Elders Westphal, Spies, and Ehlers, and myself are now on the way to Santa Catharina.

W. A. S.

Porto Alegre.

The Iowa Camp-Meeting

THE annual conference and camp-meeting of the Iowa Conference was held at Boone, May 31 to June 10. The meeting was held in a grove about three miles from the city, reached by electric cars. The attendance of our own people from the different parts of the State was fair, and, notwithstanding the distance from the city, quite a number of the citizens attended the meetings, and gave earnest attention to the truths of the message presented. The weather was fine throughout the meeting, which added greatly to the comfort of the camp.

Besides the conference laborers, Elders A. G. Daniells, E. T. Russell, L. H. Christian, H. R. Johnson, Jacob Riffel, Professors Lewis, Kern, and

Magan, and the writer, from outside the State, were present during some portion of the meeting. Professor Shryock, of Union College, was present, and had charge of the music. Professor Kern and others labored earnestly in behalf of the large number of young people who were present, with excellent results. Elders Christian and Johnson held meetings daily with the Scandinavians, and the Lord blessed in the salvation of souls. Sister Bessie Shaw was present a few days, and gave a stirring talk on the needs of India, and related many interesting experiences while laboring in that country. A collection was taken for the work in that field, and considerably over one hundred dollars was donated. The labors of Elder A. G. Daniells were greatly appreciated by all during the few days he was present. The Lord especially helped him in the presentation of the progress and needs of



THE TAQUARY SCHOOL AND PUBLISHING OFFICE

ganized was this State of Rio Grande do Sul. It has a population of 1,370,000, and a conference membership of over three hundred. Most of these are German colonists, but there is an encouraging intermixture of Brazilians, and the keynote of the conference meeting was the carrying of the truth to these Portuguese-speaking peoples. There were those with us in the meeting whom the Lord had called from Catholicism into this message; and thankful indeed were they for the light.

The evening meetings were in Portuguese, the town theater being occupied four nights. Our brethren hired the theater for three nights only, but the chief magistrate of the town invited them to continue another night free of charge. Good audiences came out and listened attentively to the truths presented, both at the theater and in the schoolroom where our conference was held. Elders

devoted to work in the more populous States to the northward, in which little has been done as yet. The Rio Grande Conference and the Santa Catharina and Parana Conference (these two States are to be organized as one) must help to supply laborers for the fields northward, and one by one it is planned as soon as possible to plant a work in every State along the coast.

Brazil now supplies a laborer to Portugal, also, in Elder E. Schwantes, who expects to sail for Lisbon within a few weeks.

The publishing and tract society work for all Brazil is to be handled from the publishing office in Taquary. Brother Pages, of Germany, has charge of this department. The little printing-office issues the Portuguese paper and other literature in both Portuguese and German. They expect to issue "Glorious Appearing" in Portuguese at once. Thus

the work in both home and foreign fields, and also in giving counsel and admonition regarding the dangers which threaten our people.

An excellent workers' meeting preceded the regular camp-meeting, and this same good spirit continued throughout the meeting. The spirit of unity which characterized all the business transactions of the conference was very refreshing. Elder L. F. Starr was unanimously re-elected president of the conference, and the other conference officers remained practically the same as for the past year. The reports rendered during the meeting indicated an encouraging growth in the various departments of the work. Five churches were admitted to the conference. The president in his address reported four hundred and forty-eight additions to the membership during the past year. Most of the workers have been laboring in new fields during the year, and have been quite fruitful in gathering souls into the truth.

The treasurer's report showed a total tithe for the year of \$30,699.06, which is an increase of \$6,273.98 over that of the previous year. This substantial increase of the tithe was a source of encouragement to all, and the conference desired to share this blessing with others by rendering further help to extend the message in the regions beyond. The committee on plans presented the following resolution, which was adopted by the unanimous vote of all present:—

Whereas, God has greatly blessed us the past year, giving us substantial increase of the tithe, therefore,—

Resolved, That we appropriate from the tithe fund the sum of five thousand dollars for the mission field, and we suggest that this donation be used to open a mission in Uganda, Africa.

The recent leaflet written by Elder A. T. Jones has been scattered all over the conference. That the conference, however, is in no way disposed to be confused or misled by the statements made in this leaflet was clearly manifest, and without a dissenting vote the conference adopted resolutions, presented by the committee on plans, expressing "confidence in the integrity of this gift [the spirit of prophecy] which God has placed" in this message, and expressing to the General Conference "loyal support and most earnest co-operation" in its work.

Other important resolutions were passed regarding the work of our young people, the educational work, and that of our Sabbath-schools. A recommendation was passed, advising that the Sabbath-schools throughout the conference give their entire donations to the work of foreign missions. We believe this is a step in the right direction.

It was also voted to dispose of the sanitarium in Des Moines as soon as

possible, and move to a more rural location in the suburbs of the city. The brethren are hopeful that this change can be made, and a more favorable location thus be secured for their medical work.

On the last Sabbath Brethren F. M. Corbaley and J. C. Clemens were ordained to the sacred work of the gospel ministry. Thirty-six were baptized in the Des Moines River. Special revival services were held during the meeting, and many gave themselves anew to the work of God. Some who had backslidden from the truth and had lost their hold on God, were reclaimed. All felt deeply grateful to the Lord for his blessings; yet no doubt much greater blessings and more complete victories might have been obtained had all sought God as was their privilege.

We are in the time when the Lord is finishing his work, and we should expect that great manifestations of the Holy Spirit should be seen among his people. Our earnest prayer is that the coming year may be marked by the most signal blessings of the Spirit of God, and that this great conference, with its large corps of earnest laborers, and great resources, may increase in strength and be a stronger factor than ever in the past for the advancement of the third angel's message. Many hard battles have been fought for the truth in Iowa. Apostasy has made its inroads upon the membership, but, notwithstanding all these things, the truth has gone steadily on, and nowhere do we find a more loyal and consecrated people than in this conference.

G. B. THOMPSON.

Note and Comment

It is an unpleasant reflection upon the standard of morality among professed Christian ministers when the secular papers deem it necessary to reprove and instruct them. The course of Dr. A. S. Crapsey, a rector of the Episcopal Church who has recently been tried for heresy before an ecclesiastical court, has called out well-deserved rebukes from some daily papers which recognize the common principles of honest conduct. One of these is the *Washington Post*, which says:—

Mr. Crapsey or any other man has a right to hold and to utter views that the Episcopal Church abhors. But no man has a moral right to use the prestige of the position of a minister of that or any other religious body to scatter seeds of unbelief in the creed of such church. It is passing strange that a minister who attained his commission by professing belief in a creed and by vowing to be a faithful defender of that creed can get the sympathy and support of other ministers and influential laymen when he

flouts his creed and his vow. It astounds plain, practical business men, unfamiliar with theological finessing, to see scores of religious teachers rallying to uphold a preacher who has abandoned the creed that he still continues to recite during every service at which he ministers. That line of conduct finds no toleration in honest business or social organizations.

The *Post* is right. But it is passing strange that any man should deem it proper to insist upon remaining as a teacher of divine truth within the pale of a denomination when he finds himself at variance with the denomination. It is plain that some will strain out the gnat of inconsistency in the lives of others, but will swallow the camel in their own cases.

A HINT of the manner of life in a great city is given by a writer in a recent issue of the *San Francisco Chronicle*. In the course of his description of the high-class restaurants of that ruined metropolis, where wealth and beauty congregated, and epicures feasted upon costly viands and clinked their glasses, this writer says:—

There were, too, those places known to every theater-goer, Zinkand's, the Louvre, Techau Tavern, all famous for the cheer they spread at midnight, when the homeward-bound stopped in for a chat, a salad, a rarebit, and a friendly glass. Here, in a way, was the center of San Francisco's social life. Here the wealthy of the avenues and the respectable, with fun-loving hearts, and the gayer folk who frolicked amid the wine glasses, met together and listened to the music of the orchestra, and saw the day pass into the morrow. Happy rendezvous of all classes now fallen.

They are all gone. There are no automobiles in front of the Poodle Dog. The lights are out in Marchand's, and the discreet waiters have vanished. Zinkand's is gone, too, with the Louvre and the Tavern, and the theater crowds that thronged them. The steps into the Café Fiesta are dusty, and its fountains no longer play. Matias, in the other end of town, no longer serves tamales and thick wine, graced with Latin proverbs. The crowd in Coppa's is dispersed, and those late revelers who discoursed over their wine in the Buon Gusto until the first morning car rounded Telegraph Hill are somewhere in a dryer land, saladless and wineless.

This sounds like a description of social life in old Rome in the days of the decline. But all this whirl of gaiety was brought to a sudden stop by twenty-eight seconds of shaking and its attendant results. The haunts of pleasure are now in ruins, and the frequenters of these places have been driven by waves of flame to other shores. Life in San Francisco is typical of life in other cities. The warning to keep out of the cities has come none too soon. Like the cities of the plain in the olden time, our modern cities are doomed.

General Articles

"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Phil. 4:8.

His Presence

THE Master walked with me.
I knew his presence, though I could not see
His face, as when he walked in Galilee.
The inner eye beheld him; and the sight
Filled all the earth and sky and mind
with light.

There is no path so drear,
In trackless sea, or desert, far or near,
But soul with soul of him we hold so dear
May have companionship, and inly feel
The grasp of hand unseen, the pledge of
weal.

The Master spake to me.
I knew his voice. No personality
Of human friend, by word or act, could
be
More surely known, as to the mind he
gave
Assurance of his love and power to save.

"Yet not for self alone,"
He gently whispered, "are these mercies
shown;
But for the desolate who have not known
The love I bear them, and who would
not see
Or know me near, were I not seen in
thee."

That he may live in me,
Henceforth, his life of blessed ministry
Is all my prayer for self; that men may
see
The Christ of God once more in haunts
of pain,
And know that God is love, and trust
again.

—Rev. B. F. Kidder, Ph. D.

Notes of Travel—No. 2

Dedication of the Loma Linda Sanitarium

SUNDAY, April 15, the beautiful buildings and grounds of the Loma Linda Sanitarium were solemnly dedicated to the service of God.

The exercises of the day meant much to those who had made many personal sacrifices in order to help secure the institution and set it in operation. During the forenoon, the friends of the sanitarium began to come in from Los Angeles and its vicinity, and from Riverside, Redlands, San Bernardino, and other places in the beautiful valley, in the heart of which is Loma Linda. The morning hours were spent in looking over the property that has so providentially come into our possession. At noon, a lunch was served on the lawn.

Early in the afternoon the people gathered for the dedicatory exercises. Seats had been placed on a gentle sloping lawn, under the shadow of a beautiful grove of evergreen pepper-trees. In front was a large improvised platform, on which were seated the speakers and the singers. The congregation num-

bered about five hundred. Among those present were several physicians and other leading men from the surrounding cities.

During the exercises, the people were told of the remarkable providences that had attended every step taken to secure the property. The purpose we have in view in the establishment of many sanitariums was also dwelt upon. I was present at the meeting only a portion of the time, and spoke with freedom for nearly half an hour on the advantages of outdoor life in the treatment of disease.

I tried to make it plain that sanitarium physicians and helpers were to co-operate with God in combating disease not only through the use of the natural remedial agencies he has placed within our reach, but also by encouraging their patients to lay hold on divine strength through obedience to the commandments of God.

In Deuteronomy we read: "Harken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do them, that ye may live." And when Moses, just before his death, had repeated the statutes of Jehovah in the hearing of all Israel, he declared: "See, I have set before thee this day life and good, and death and evil; in that I command thee this day to love the Lord thy God, to walk in his ways, and to keep his commandments and his statutes and his judgments, that thou mayest live."

Again he pleaded: "I have set before you life and death; . . . choose life, that both thou and thy seed may live: that thou mayest love the Lord thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him: for he is thy life, and the length of thy days."

In his closing admonitions, Moses once more exhorted Israel to observe "all the words" of God's law. "It is not a vain thing for you," he declared; "because it is your life: and through this thing [through obedience] ye shall prolong your days."

Physicians and ministers are to unite in an effort to lead men and women to obey God's commandments. They need to study the intimate relationship existing between obedience and health. Solenn is the responsibility resting upon medical missionaries. They are to be missionaries in the true sense of the term. The sick and the suffering who entrust themselves to the care of the helpers in our medical institutions, must not be disappointed. They are to be taught how to live in harmony with heaven. As they learn to obey God's law, they will be richly blessed in body and in spirit.

The advantage of outdoor life must never be lost sight of. How thankful we should be that God has given us beautiful sanitarium properties at Paradise Valley and Glendale and Loma Linda! "Out of the cities! out of the cities!"—this has been my message for years. We can not expect the sick to recover rapidly when they are shut in within four walls, in some city, with no outside

view but houses, houses, houses—nothing to animate, nothing to enliven. And yet how slow some are to realize that the crowded cities are not favorable places for sanitarium work!

Even in southern California not many years ago, there were some who favored the erection of a large sanitarium building in the heart of Los Angeles. In the light of the instruction God had given, we could not consent to the carrying out of any such plan. In the visions of the night, the Lord had shown me unoccupied properties in the country, suitable for sanitarium purposes, and for sale at a price far below the original cost.

It was some time before we found these places. First, we secured the Paradise Valley Sanitarium, near San Diego. A few months later, in the good providence of God, the Glendale property came to the notice of our people, and was purchased and fitted up for service. But light came that our work of establishing sanitariums in southern California was not complete; and on several different occasions Testimonies were given that medical missionary work must be done somewhere in the vicinity of Redlands.

In an article published in the REVIEW of April 6, 1905, I wrote:—

"On our way back to Redlands, as our train passed through miles of orange groves, I thought of the efforts that should be made in this beautiful valley to proclaim the truth for this time. I recognized this section of southern California as one of the places that had been presented to me with the word that it should have a fully equipped sanitarium.

"Why have such fields as Redlands and Riverside been left almost unworked? As I looked from the car window, and saw the trees laden with fruit, I thought, Would not earnest, Christlike efforts have brought forth just as abundant a harvest in spiritual lines? In a few years these towns have been built up and developed, and as I looked upon their beauty and the fertility of the country surrounding them, there rose before me a vision of what the spiritual harvest might have been had earnest, Christlike efforts been put forth for the salvation of souls.

"The Lord would have brave, earnest men and women take up his work in these places. The cause of God is to make more rapid advancement in southern California than it has in the past. Every year thousands of people visit southern California in search of health, and by various methods we should seek to reach them with the truth. They must hear the warning to prepare for the great day of the Lord, which is right upon us. . . .

"We are called upon by God to present the truth for this time to those who year by year come to southern California from all parts of America. Workers who can speak to the multitudes are to be located where they can meet the people, and give them the warning message. Ministers and canvassers should be on

the ground, watching their opportunity to present the truth and to hold meetings. Let them be quick to seize opportunities to place present truth before those who know it not. Let them give the message with clearness and power, that those who have ears to hear may hear."

These words were written before I had learned anything about the property at Loma Linda. Still the burden of establishing another sanitarium rested upon me. In the fall of 1903 I had a vision of a sanitarium in the midst of beautiful grounds, somewhere in southern California, and no property I had visited answered to the presentation given in this vision. At the time, I wrote about this vision to our brethren and sisters assembled at the Los Angeles camp-meeting early in September, 1903.

While attending the General Conference of 1905, at Washington, D. C., I received a letter from Elder J. A. Burden, describing a property he had found four miles west of Redlands, five and one-half miles southeast of San Bernardino, and eight miles northeast of Riverside. As I read his letter, I was impressed that this was one of the places I had seen in vision, and I immediately telegraphed him to secure the property without delay. He did so, and as the result, Loma Linda is in our possession.

Later, when I visited this property, I recognized it as one of the places I had seen nearly two years before in vision. How thankful I am to the Lord our God for this place, which is all prepared for us to use to the honor and glory of his name!

Loma Linda cost us forty thousand dollars. The original cost was over three times this sum. There were seventy-six acres of land in the tract, and thirty have been added since. As a sanitarium site, the property is a valuable one. The grounds have been carefully laid out, at great expense to the original owners, and are beautified by well-kept lawns and flower gardens. The extensive view of valley and mountain is magnificent. One of the chief advantages of situation at Loma Linda is the pleasing variety of charming scenery on every side.

But more important than magnificent scenery and beautiful buildings and spacious grounds, is the close proximity of this institution to a densely populated district, and the opportunity thus afforded of communicating to many, many people a knowledge of the third angel's message. We are to have clear spiritual discernment, else we shall fail of understanding the opening providences of God that are preparing the way for us to enlighten the world. The great crisis is just before us. Now is the time for us to sound the warning message, by the agencies that God has given us for this purpose. Let us remember that one most important agency is our medical missionary work. Never are we to lose sight of the great object for which our sanitariums are established,—the advancement of God's closing work in the earth.

Loma Linda is to be not only a sanitarium, but an educational center. With the possession of this place comes the weighty responsibility of making the work of the institution educational in character. A school is to be established here for the training of gospel medical missionary evangelists.

Much is involved in this work, and it is very essential that a right beginning be made. The Lord has a special work to be done in this part of the field. He instructed me to call upon Elder and Mrs. S. N. Haskell to help us in getting properly started a work similar to that which they had carried on in Nashville and at Avondale. They came, and are now laboring with all the powers of their being to do a solid work. They conduct classes regularly in the institution, and have established a Bible training-school at San Bernardino, from which center is extending an influence throughout this district. Prof. W. E. Howell and his wife have consented to unite with the forces at Loma Linda in an effort to develop the school that must be carried on there. As they go forward in faith, the Lord will go before them, preparing the way.

The One Hundred and Forty-four Thousand

J. N. LOUGHBOROUGH
(Concluded)

IN "Early Writings," pages 27, 28, we read: "I saw the sword, famine, pestilence, and great confusion in the earth. The wicked thought that we had brought the judgments upon them, and they rose up and took counsel to rid the earth of us, thinking that then the evil would be stayed.

"In the time of trouble, we all fled from the cities and villages, and were pursued by the wicked, who entered the houses of the saints with the sword. They raised the sword to kill us, but it broke, and fell as powerless as a straw. Then we all cried day and night for deliverance, and the cry came up before God. The sun came up, and the moon stood still. The streams ceased to flow. Dark heavy clouds came up, and clashed against each other, but there was one clear place of settled glory, whence came the voice of God like many waters, which shook the heavens and the earth. The sky opened and shut, and was in commotion. The mountains shook like a reed in the wind, and cast out ragged rocks all around. The sea boiled like a pot, and cast out stones upon the land. And as God spake the day and hour of Jesus' coming, and delivered the everlasting covenant to his people, he spake one sentence, and then paused, while the words were rolling through the earth. The Israel of God stood with their faces fixed upward, listening to the words as they came from the mouth of Jehovah, and rolled through the earth like peals of the loudest thunder. It was awfully solemn. And at the end of every sentence, the saints shouted, Glory! Alleluia! Their countenances were lighted up with the glory of God, and they shone with the

glory, as did the face of Moses when he came down from Sinai. The wicked could not look upon them for the glory. And when the never-ending blessing was pronounced on those who had honored God, in keeping his Sabbath holy, there was a mighty shout of victory over the beast and over his image."

According to Rev. 15:2, 3, we see that those who sing the song of victory over the image, etc., sing also the song of Moses. But in chapter 14:3 we learn that none can learn that song but the one hundred and forty-four thousand. In "Great Controversy," page 649, we read: "None but the one hundred and forty-four thousand can learn that song; for it is the song of their experience,—an experience such as none other company has ever had. 'These are they that follow the Lamb whithersoever he goeth.' These having been translated from the earth, from among the living [those who are raised in the partial resurrection of Dan. 12:1, 2 are surely among the living when the final translation comes], are counted as the 'first-fruits unto God and the Lamb.'" "These are they which came out of great tribulation," they have passed through the time of trouble such as never was since there was a nation [the climax of that trouble among the nations is when, under the sixth plague, the nations are rallied to the great battle. Surely the resurrected ones see that]. They have endured the anguish of the time of Jacob's trouble [let it be remembered that these resurrected ones saw the time of Jacob's trouble]; they have stood without an intercessor through the final pouring out of God's judgments, but have been delivered, for they have "washed their robes and made them white in the blood of the Lamb [the final of God's judgments is in the sixth and seventh plagues, and these resurrected ones will see that]. They have seen the earth wasted with famine and pestilence, the sun having power to scorch men with great heat, and themselves have endured sufferings, hunger, and thirst." They, even the resurrected ones, see the earth, as it has been brought into this condition by the things mentioned, and in fact have actually experienced a part of the very things that are mentioned.

Of the final translation of God's people we read in "Great Controversy," page 645, "At the voice of God they [the living saints] were glorified; now they are made immortal, and with the risen saints are caught up to meet the Lord in the air." It was true of the resurrected ones in the time of trouble that at the voice of God they were glorified, but at the actual coming of Christ, they, with those then resurrected, are caught up to meet the Lord in the air. So in their final deliverance they are "redeemed from the earth," and "redeemed from among men."

From the Testimony cited in this writing, we see that in 1849 the sealing work was going on. Persons were then being sealed, and Satan was trying to hinder the work. National troubles commenced there that would soon have

brought the final conflict, but the four angels had their commission to "hold the winds" until the servants of God are sealed. How can we reconcile that with the idea (which some have taught) that none would be sealed until the last decree of the image of the beast—that the saints shall be killed—is passed?

Again, the expression connected with the third angel's message, "Blessed are the dead that die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them" (Rev. 14: 13), is something more than ordinary, for it applies especially to those who die in the Lord, under that message. Of the expression, "their works do follow them," some have said, "It means if they have lived a holy life, and sought to do good, the influence of this will be left behind them." That has been true of all God's people. But there is a special blessing on those who die under the third angel's message. Let us inquire, What works have they engaged in? And what has been their hope? Was it not that they might be alive to hail the Master at his coming? If raised in the time of trouble, glorified at the voice of God, and translated with the saints at Christ's actual coming as living saints, do not their works follow them? Do they not get what they set out for?

Now as to Sister White's own case. It is true she has intimated several times, in her talks in General Conferences, that she might be called to sleep before the end, but let us see what is said of her case as connected with the one hundred and forty-four thousand. In "Early Writings," page 14, we read of her vision of the new earth, etc.: "Mount Zion was just before us, and on the mount was a glorious temple, and about it were seven other mountains, on which grew roses and lilies. . . . As we were about to enter the temple, Jesus raised his lovely voice and said, 'Only the one hundred and forty-four thousand enter this place,' and we shouted *alleluia*." It seems from what follows that she entered the place, for she gave a description of what she saw in it, in these words: "This temple was supported by seven pillars, all of transparent gold, set with pearls most glorious. The wonderful things I saw there I can not describe. . . . I saw there two tables of stone in which the names of the one hundred and forty-four thousand were engraved in letters of gold. After we beheld the glory of the temple, we went out, and Jesus left us, and went into the city." She "went out." Then she will, as seen in the vision, "go into" that temple. But recollect, "none but the one hundred and forty-four thousand enter that temple."

On page 33 of the same volume, while viewing Saturn, she says: "I begged of my attending angel to let me remain in that place. I could not bear the thought of coming back to this dark world again. Then the angel said, 'You must go back, and if you are faithful, you shall have the privilege of visiting all the worlds, and viewing the handiwork of God.'"

I never supposed that the decision of who should constitute the one hundred and forty-four thousand depended upon the possession of physical vitality sufficient to live without death until the Lord should make his second appearing. It would rather seem more in harmony with the Lord's dealings with his people that those who sacrificed and earnestly labored in the beginning of the work, such persons as Elders Bates, White, Andrews, and Sister White, whose labors have been interwoven with the very life and progress of the message, should be a part of that company whose works follow them, and who will be a part of that grand triumphal company of the one hundred and forty-four thousand.

Then again, what you say of Ezekiel is all plain enough to me. As you quote, he "was left" by the men with the slaughter weapons. If some from the different ages of the world are in the company raised in the partial resurrection, how do we know but Ezekiel, the man who predicted the restoring of the breach and the seven last plagues, may be among those who stand in the last great test in the time of Jacob's trouble, see the climax of the plagues, and himself "escape"?

Mountain View, Cal.

The Midsummer Offering

Suggestive Paragraphs by Various Writers
Have You Heard the Call?

As Dr. Barnardo, of London, the great philanthropist, was once standing in his front door on a bitter day in winter, a little ragged boy came up to him and asked for an order of admission into his house. To test the boy, he pretended to be rather rough with him. "How do I know," he said, "if what you tell me is true? Have you any friends to speak for you?" "Friends," the little fellow shouted. "No, I ain't got no friends; but if these 'ere rags"—and he waved his arms about as he spoke—"don't speak for me, then nothing else will." So it is to-day. The great need of a perishing world, dying under its load of sin, and ignorant of the saving power of Christ, appeals to us for help.

God calls on us to-day to let our lives prove the truth of the message he has committed to our care to bear to the world. Shall one cry of despair pass unheard? Shall one appeal for help go unanswered? Shall the soul hungering for the "bread of life" be turned from our door as was Lazarus from the palace of Dives? "Ye are my witnesses, saith the Lord." As God's message for to-day is the grandest that was ever committed to men, so man's need is the greatest that was ever known since sin entered this world. To the ancient seers it was given to bear many messages of love and reproof from God to the people; to John it was given to prepare the way of the Lord, as the sinner's friend; the more joyous lot of the apostles was to declare his triumphant victory over death and the grave, but to us it is given to declare the

thrice glorious and most precious message of the Saviour's soon return, and the consummation of the Christian's hope. O brother, sister! does God's approving smile rest upon us as he views our work at the close of each day, or must he sadly turn from us as from Jerusalem of old? May our money and our time be consecrated to this glorious work now, once for all, that we may hasten our Master's coming.

WM. GUTHRIE.

Our Present Duty

It is not by mere chance that this people has an existence. We are called forth from the world in response to prophecy to accomplish a definite work. Our mission is as extensive as this world that we inhabit. We must proclaim the everlasting gospel in this generation to every creature under heaven.

Each succeeding year the message has increased in magnitude, and missionaries are being located in the dark places of the earth. Macedonian calls are coming from land and sea, and we as a denomination are forced to respond to these calls, or else be recreant to duty. It is the demand of the hour, and we must, as a people, show our faith by our works. Not only should men be supplied for the needy fields, but means should also be furnished for their support. The laborers are worthy of their hire, and as this denomination hires them, upon it rests the responsibility of their support.

As the midsummer offering is for the extension of our missionary work, shall we not give liberally of our means for the spread of the truth? Every Sabbath-keeper should do his duty at this time.

E. T. RUSSELL.

An Index to Our Faith

The time for the midsummer offering to missions is fast drawing on, and who is there in the ranks of Seventh-day Adventists who does not look forward to this date with pleasure? God calls for his people to arise and finish the work. The offerings of that day will be an index to our faith in the finishing of the work in this generation.

We can see in the movements of nations and the devastations of earth that the words of the prophet are true, and soon the work committed to this people will be ended. Every true believer in the second advent will be more interested in spreading the third angel's message, and thus hastening the coming of the King, than in any earthly pursuit. If we find no desire in our hearts to help in forwarding the cause of God with our means, it is because this world has more attraction than the kingdom to come. God makes it easy for the true believer in the third angel's message to give to his cause, for his promises are painted in colors that glitter. Every dark corner of this earth not yet entered is a witness against us.

S. E. WRIGHT.

Days of Privilege

Of all the years that have passed in the giving of this last message, and of all the burdens and responsibilities that have been borne by the Seventh-day Ad-

ventist people, the days in which we live are the grandest, the most momentous; the burdens the heaviest, though fraught with the greatest victories; the responsibilities more sacred, made so by the magnitude of the work and the short time we have to finish it.

We have reached a time in our work when we should have hearts of steel so far as the sophistries of men are concerned, but as tender as an infant toward this great work and its workers. So, beloved, let us who enjoy the blessings of this fair West come behind in no gift that will hasten the coming of our King, and put an end to sin. June 30 is the time set for the midsummer offering for foreign laborers. Let us give liberally of our means for their support. The Mission Board has this in hand, you may say; but we are the Mission Board, and the men we have chosen to act for us can only do as we place means in their hands to do with. Let us give them a plenty on June 30.

G. F. WATSON.

Help Now

We can labor personally for those around us by sacrificing a portion of our time; and those of us who find pleasure in so doing, would labor for others in distant fields could we reach them personally; but as hindering causes prevent, we can aid those who can and will go if means are furnished them. The means raised during the last thirty-six years to open up our work have been abundantly blessed of the Lord, and a vast amount of good has already been accomplished, but not one-hundredth part has been done compared with what we shall yet see.

It cost but a few hundred dollars to place our first missionary worker, Brother J. N. Andrews, in a distant field in 1874. Those who gave then, now look back to it with pleasure. Many faithful servants of the Heavenly King have been giving ever since, and as the result, hundreds are now laboring in all parts of the world, in dreary deserts and crowded cities. It annually consumes thousands of dollars to support our missionaries in all the various lands. The sun never sets on our workers, for they have encircled the world. The support of these numerous workers devolves largely upon those in this home field. We are living in the garden spot of the world for prosperity. The Lord has greatly blessed this country; work is plenty, and the worker is well paid for his investment of time, and thus all who work have some money.

The regular semiannual collection for our missionary work in the fields beyond will be taken Sabbath, June 30. Shall we not give liberally this month? Two classes will finally share in the reward, — those who have carried the message, and those who have furnished the means that it might be carried, — and both classes will rejoice to see souls eternally saved by the Master, through the efforts of the messenger and those who supported him.

S. H. LANE.

Another Offering; Another Opportunity

E. W. WEBSTER

Wife.—Husband, I have seen the announcement of the midsummer offering for foreign missions. The time is almost here; what are we going to do about it?

Husband.—Well, these offerings come so thick and fast, there are so many, we can't give to all of them. So many will be giving at this time, that our little mite won't be missed; we can hand in something almost any time. We may have to let this one go, and get ready for a good big offering next Christmas.

W.—But somehow I feel rather troubled about this particular offering. You remember that Elder Daniells said in a recent REVIEW that all the funds the Mission Board had to depend upon, aside from the Sabbath-school and First-day offerings, with which to feed and clothe our faithful foreign missionaries for the rest of this year would be what is given at this time. I heard Elder Hopeful say one day that while he and his family were in the islands, he went a whole week with only one cent in his pocket, among strangers, and where mail came from the States only once or twice a month. Yes, the Lord provided for them; but I was thinking, If our own Mary and Henry, who are so anxious to go to the islands, were there now, what would we do to help support the foreign work at this time, and next winter too?

H.—That is so, wife; and while you were talking, I was thinking that these offerings are precious opportunities.

W.—Yes. And each opportunity arises from a necessity, and they *each come but once*. The necessity of God's cause for that particular time passes, and the opportunity given to us by it is gone forever, and our reward is gone with it. Another necessity may arise, affording us another opportunity, but that other one is gone into eternity; and while we may have thought it not so important as the next one will be, the books, when opened, may reveal that we have missed the greatest opportunity of our lives.

H.—That is true, too. And I believe that it would be better for us to have a little part in each opportunity, rather than to have our offerings all piled upon one need. We shall then be sure not to miss having a part in each need and each opportunity; we shall not miss the pleasure and reward of any one of them, and in the end our help may amount to much more.

W.—Then, too, it seems dangerous to me, now at this late hour of the work, to miss improving a single opportunity, thinking to do more the next time. We may be disappointed, and have nothing at all to give next time. You know also, husband, that there will be many who will "plan to give next time" who will find that the very one they missed was the last opportunity God ever would give human beings to help his closing work,

and they will wail because they missed it. I think we should improve *each* opportunity, even if we have but little to give to each.

H.—Now isn't that true? And how can we tell which opportunity comes from the greatest need? If others have been thinking as I began to think about this midsummer offering, then all might have misjudged the needs of this particular hour, and our dear missionaries in strange lands who are working so hard to warn the world as soon as possible of its coming doom and herald the coming of the blessed Saviour, without other means of support, might be left in want and distress, and the work be terribly crippled and retarded. We will give what we can this time, and next time, too; and we will pray that all our dear people may see it in this light, and do likewise; and we will follow our offerings with our prayers. Already I feel a new desire and determination to be more faithful, and also a greater interest in our foreign missions.

Greenville, S. C.

"The Ministry of Healing"

M. E. STEWARD

THIS volume is truly a treasure. We have read it through in the family, and half-way through again. It has been a constant surprise and pleasure to me. It shows thorough acquaintance with all our relations in life, both to God and to one another, advises on points that are overlooked by other writers, and gives such wise counsel that gratitude springs up involuntarily. No one can afford to miss a careful reading and study of these precious pages.

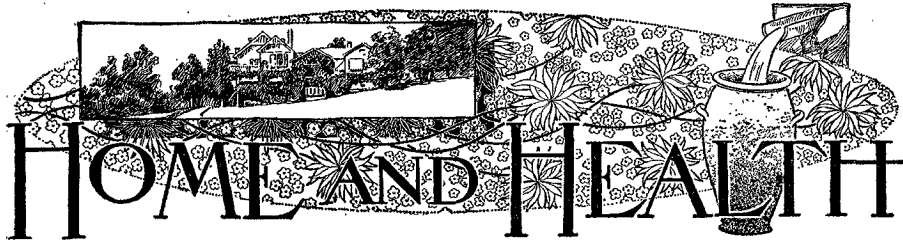
By the way, there is not a touch of an enfeebled mind about this very valuable book. Why should there be? God does not become demented by age, and *his* is the spirit of prophecy.

John was an old man when he wrote the Revelation, and still older when he penned his Gospel. There is not a weak point in either. Read the first chapter of John for sublime conception, or see the perfect adaptation of the imagery of Revelation to the objects represented, and then study John's epistles for a reflection of the love and purity and loyalty of the spirit of Christ; yet John was between ninety and one hundred years of age when he wrote these excellent books. 2 Cor. 4:7, 16; Isa. 40:29-31.

"Ministry of Healing" is full of beautiful, sympathetic thoughts and passages, which cause one to feel that the writer knew perfectly well the subject under consideration. And such a range of subjects! The title of the book enlarges as one reads, and he realizes, as not before, that "ministry" is needed all the time, everywhere.

We are to remember that with God is eternal youth, infinite kindness, and perfect wisdom; and that his works, whether wrought through old or young, will ever bear the impress of his infinite mind, as we find it in "Ministry of Healing."

Graysville, Tenn.



Doing Something

If you're sick with something chronic,
And you think you need a tonic,
Do something.
There is life and health in doing,
There is pleasure in pursuing:
Doing, then, is health accruing;
Do something.

If you are fidgety and nervous,
Think you need the doctor's service,
Do something.
Doing something will relieve you
Of the symptoms that deceive you;
Therefore, if these troubles grieve you,
Do something.

If you do not like the weather,
Don't condemn it altogether;
Do something.
It will make the weather clearer,
Life will sweeter be and dearer,
And the joys of heaven nearer;
Do something.

And if you are seeking pleasure
Or enjoyment in full measure,
Do something.
Idleness! There's nothing in it;
If you're busy, don't begin it,
'Twill not pay you for a minute;
Do something.

—Character Building.

Discipline

L. A. S.

DISCIPLINE is in the highest degree essential to success in life, and must include discipline of the spiritual as well as of the physical being. It is discipline that enables one to produce desired results. It is always discipline that enables a person to excel in any vocation. The skilled workman is one who has trained his hand, his eye, and his mind in his line of work by long and patient practise. The violinist has trained his arm and his fingers in like manner. Without such training, in the place of the most inspiring music there would be only rasping discords. With no skilled workmen, we should possess only the crude implements and dwellings of savages. All this reveals the value of discipline.

It is the disciplined army that wins battles and accomplishes the aims of its commander. A small body of disciplined troops can easily overcome a vast undisciplined mob.

Is it surprising then that discipline of the heart and soul should be appointed us by an all-wise Creator in this life? Is it surprising that discipline, severe and trying, should be necessary to fit us for the service of God? It is the disciplined souls through whom God accomplishes results. And those who refuse to submit

to discipline, God can not use for his purpose. Therefore it is written: "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons."

"No chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." "The peaceable fruit of righteousness"—that is the result God has in view, and it is attained through discipline. Without discipline we could produce nothing pleasing to God; we could render no acceptable service. The hewing and polishing of the stone is disagreeable, but without this there is no place for it in the heavenly temple.

"Let patience have her perfect work, that ye may be perfect and entire, wanting nothing." This is a most essential part of soul discipline. "In your patience possess ye your souls." It is through patience that we endure trial. "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him." "Here is the patience of the saints."

Plowing Around a Rock

"I HAD plowed around a rock in one of my fields for five years," said a farmer to a writer in *The Advance*, "and I had broken a mowing-machine knife against it, besides losing the use of the ground in which it lay, because I supposed it was such a large rock that it would take too much time and labor to remove it. But to-day, when I began to plow for corn, I thought that by and by I might break my cultivator against that rock; so I took a crowbar, intending to poke around it, and find out its size once for all. And it was one of the surprises of my life to find that it was little more than two feet long. It was standing on its edge, and was so light that I could lift it into the wagon without help."

"The first time you really faced your trouble you conquered it," I replied aloud, but continued to enlarge upon the subject all to myself, for I do believe that, before we pray, or better, *while* we pray, we should look our troubles square in the face.

"Imagine the farmer plowing around that rock for five years, praying all the

while, 'O Lord, remove that rock!' when he didn't know whether it was a big rock or a little flat stone!

"We shiver and shake and shrink, and sometimes do not dare to pray about a trouble because it makes it seem so real, not even knowing what we wish the Lord to do about it, when if we would face the trouble and call it by its name, one half of its terror would be gone.

"The trouble that lies down with us at night, and confronts us on first waking in the morning, is not the trouble that we have faced, but the trouble whose proportions we do not know.

"Let us not allow our unmapped trouble to make barren the years of our lives; but may we face it, and with God's help work out our own salvation through it."

Many a Christian has been plowing around a duty, a cross, a bad habit, and we know not what, for more than five years, afraid to touch or examine it, and it stands in the way to-day as it did at first. Rout it out, man! it is an easy job when you once take hold of it.—*Selected.*

For Mothers

CHILDREN need models more than criticism.

To bring up a child in the way he should go, travel that way yourself.

The sooner you get a child to be a law unto himself, the sooner you will make a man of him.

We can never check what is evil in the young unless we cherish what is good in them.

Stories first heard at a mother's knee are never wholly forgotten, a little spring that never dries up in our journey through scorching years.

Line upon line, precept upon precept, we must have in a home. But we must also have serenity, peace, and the absence of petty faultfinding, if a home is to be a nursery fit for heaven's growing plants.

There are no men or women, however poor they may be, but have it in their power by the grace of God to leave behind them the grandest thing on earth, character; and their children might rise up after them and thank God that their mother was a pious woman, or their father a pious man.—*D. McLeod.*

THIS world is full of hopeless people. You would not think so to look at them. They try to keep up appearances, to have a cheerful countenance, but down in their hearts it is all darkness, and when they open their hearts to us, as sometimes they do, they tell us that there is no hope in them. That is right; there is no hope in yourselves, no hope in anything that any man or any woman can do for you. But Jesus is able to turn defeat into victory, darkness into brightness, gloom into sunshine, and loss into salvation. First of all, Jesus is able to forgive everybody's sins. Just as surely as Jesus gets into any home, the neighbors will find it out.—*Selected.*

THE WORLD-WIDE FIELD

Algeria

LYDIA JESPERSSON

SOME time ago we learned of a family, about six hundred kilometers distant from Algiers, who had been reading the French *Signs of the Times* for twelve years. While living in France, a canvasser had taken their subscription, and ever since that time this paper has been their instructor, and has never failed in its mission, as the lady expressed it, and it has been the only religious influence or help they have had.

As I had an opportunity to travel at half rate, we decided that I should pay this family a visit, to see what could be done to help and encourage them in their loneliness. A day's ride by rail brought

to be seen, and, thank God, not even a robber. The coachman had to change his six horses five times, so it took thirty horses in all to bring the journey to an end. But I arrived safely a little before sunset, the beginning of the Sabbath, after being three days on the way.

In the carriage was an Arabic chief, who entered into conversation with me, and among other things, he told me that he had long wished to have a Bible, but had not been able to find anything but the Gospel of John. As I had some with me, I handed him a copy, which he accepted with great thankfulness.

The evening I arrived, I had one meeting; on Sabbath I had four, on Sunday three, and on Monday, the last day, two. Among the attendants were many dis-

plunged in superstition and darkness, many of whom are willing to learn, and anxious to know something better. Sacred music and religious meetings seem to be a rare thing in this place, a town of three thousand inhabitants. In one family that I visited there was a harmonium, and as I played and sang some of our gospel hymns, a great crowd assembled on the street. Such places ought to be supplied with gospel workers now, before the field is occupied by other denominations.

As it became known that I was a medical worker, I also had a number of consultations.

After a three-days' stay, I had to leave these dear souls, my duties calling me back to Algiers. My heart was filled with thankfulness to God for blessings received, but I was sorrowful because there is nobody to further instruct and help them.

Vemours is situated near the frontier of Morocco, and one can hear the shooting going on in that country of dispute and disturbance. Several of the Moroccans had come to Vemours, in order to escape the present danger in their native land. They were very poor and miserable looking, and certainly deserve our pity and sympathy. Morocco is still an unentered field. How long shall it remain so?

We thank the Lord for a beginning in this needy country, and we ask our dear brethren and sisters to remember us in their prayers.

A Ko-Nien Trip

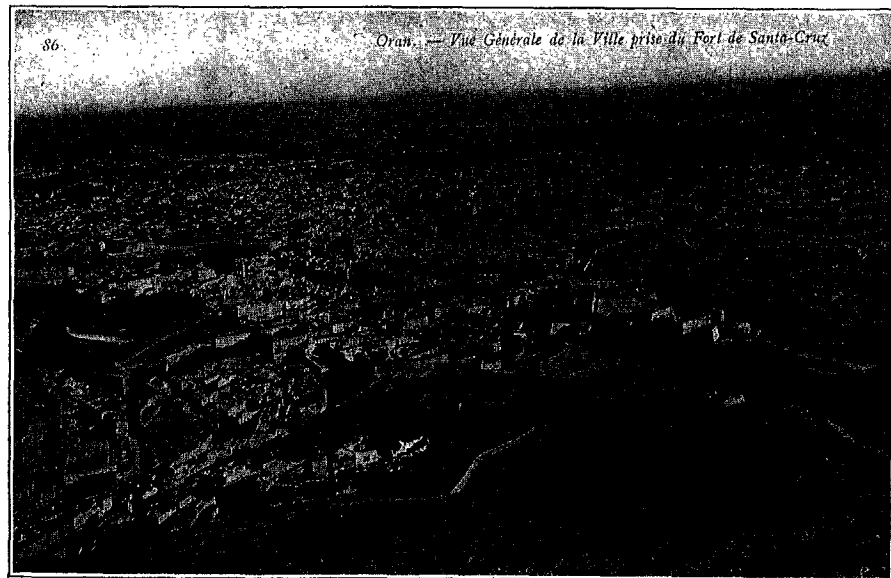
JOHN J. WESTRUP

THE Chinese New-year celebration began this year on January 24, and lasted eighteen days, during which time it was almost impossible to travel. There is a complete suspension of every kind of business; and the less one does, the more loyal he is thought to be; and every Chinaman wishes to be very loyal.

It had been decided last year that we should hold our Honan conference during the first part of Ko-Nien (the Chinese New-year). We started so as to be sure to reach Sin-tsai Hsien before Ko-Nien began. Hence, on the twentieth, at 5 A. M., our Chinese "lightning express" arrived, and all being ready, we started on our two long days' journey.

Elder Pilquist rode in his sedan-chair; and a clumsy cart, drawn by a mule and a pony, was to furnish accommodation for Elder Anderson, myself, our bedding, and some dry food we were going to eat with our warm rice and other food which can usually be bought at the inns.

Our paper lanterns furnished us a little light on our path, through the muddy road, until daylight. The cart does not furnish a very safe ride, as the animals—one ahead of the other—are guided by only one line, and can not be easily controlled in crossing the many narrow bridges, or in going by the ditches, but will dodge hither and thither, trying to find better foothold. Elder Anderson rode for about fifteen minutes, and had



GENERAL VIEW OF ORAN

me to Oran, where there is connection with Vemours, my destination, by means of small steamers. But as the sea was rough, and there was little hope that the steamer would be able to land at Vemours, I thought best to make the remainder of the distance by rail and carriage, via Elemcen, thus lengthening the journey one day.

On arriving in Elemcen, an Arabic town of about thirty-five thousand inhabitants, I was told that the stage-coach had been taken by robbers recently, the six horses, the coachman, and others having been killed. This did not seem very encouraging, and especially as several persons told me that it was not at all safe for a woman to make that trip. But as I was on the Lord's errand, and going as his messenger, I took courage, trusting in him who had sent me, and who has said, "Lo, I am with you alway, even unto the end of the world."

The carriage started before daybreak, and took us through mountains and valleys, and over deserts where no man was

tinguished persons, also young people, mostly Catholics, and it was a great pleasure to see them listen so attentively to the Word of God. One exclaimed, "I should like to be here all the time, to hear." Another said, "Why have they changed? and why do we not keep the seventh day, as Sunday is the first day of the week?"

It was my privilege to make some visits. We went to the hospital to see a French officer, who is a Protestant, but whose relatives are Catholics. As he understood German, I could encourage him to resist the influence of the Catholic priest, without his relatives understanding the conversation. One of the children said that the priest had prayed for her father, and if he was not healed, she would become a Protestant, for that would be a sign that the Catholic religion was no good. On the other hand, if he was healed, she would remain a Catholic.

It is certainly high time that we should do something for these poor souls

all the shaking he wanted, and I rode for about one hour during the day. On we walked through the mud, step by step, the animals having all they could do to pull the almost empty cart. We traveled one hundred and twenty *li* (three *li* make a mile) the first day. At noon you should have seen us trying to eat some Chinese soup with chopsticks, laughing at one another on account of the ludicrous effort in trying to get it into our mouths.

At 5:30 P. M. we lighted our paper lanterns, and arrived at that day's destination at 7 P. M. The name of this city was Cheng Yang Hsien. Having walked for thirteen hours through mud, with little to eat, you can imagine how tired we were, and how well we rested on our hard boards during the night. Next morning it was snowing. And as the Chinese do not want to travel in snow or rain, we were afraid that the snow might detain us for some days; and it being so close to Ko-Nien, we might have to spend many days in that dreary and dismal inn. Hence we thought if we could only reach Roo-Nan-Poo—a distance of fifty-five *li*—that day, and the next day get to Sin-tsai Hsien—forty-five *li* distant—we should be thankful.

We consulted our driver, who was willing to go on. But the bearers could not carry Brother Pilquist in the sedan-chair, for it was slippery. Elder Pilquist was promised that he could have a cart

the next day. We all agreed that, owing to the approaching New-year, we had better not wait for Elder Pilquist, but go on with our cart, our driver assuring us that he knew the road to Sin-tsai Hsien.

After eating our breakfast, which cost us about four cents, and was the best we could get at that time, we commended one another to God's loving care, and, separating, started off with but one cart. As soon as we got outside of the city, we discovered that we had the snow and a strong north wind right in our faces. The wind was blowing the snow on our bedding in the cart. So there was no opportunity to ride that day, but we must walk, to keep warm. Everywhere people regarded us as a curiosity, wondering what kind of people we were that would be out traveling in such weather.

After trudging through the snow all day, wet and hungry, not having had anything to eat since 7:30 A. M., we decided, about 4 P. M., to stop in a village overnight. This inn was like a dilapidated barn, with large openings for

doors, the cold wind blowing through our compartments, the animals feeding in one part, and we sleeping on some bean-stalks in another part. You can imagine our feelings on entering this place, wet and hungry, a cold wind blowing on us, and about fifty persons crowding into this so-called inn, scanning us from head to foot; and in addition to it all, we discovered, with our meager vocabulary, that our driver had lost his way, so that while in the morning we were only fifty-five *li* from Roo-Nan-Poo, in the evening, after walking about forty-five *li*, we were eighty *li* from the same place, instead of ten *li*, as we naturally expected.

As soon as we got rid of the crowd, we made our bed, then brought corn-stalks, and made a good fire close to it, which felt very comfortable, although our eyes were running over on account of the dense smoke. After some waiting, our hunger was pacified, and being of good courage, we committed ourselves to God's loving care, earnestly imploring his protection, as everything around us looked quite suspicious. In the morn-



CHINESE SEDAN-CHAIRS

ing we learned that some food had been stolen from the driver. Hence, although it was still blowing and snowing, we were glad to get away from this place, not waiting for any breakfast, as in winter the Chinese stay in bed till eight or nine o'clock, to keep warm.

At about eleven o'clock I felt very hungry, and asked my Father for food. In a few minutes he sent a man—a direct answer to prayer—who had been in town buying some raw carrots and another food article, for his family. He wanted to give us some, when we asked him; but we would not accept his generous offer, but paid him for what we needed, and walked in the strength of that until we had our supper at 5:30 P. M. In the evening, to our great encouragement, we learned that we had come thirty-five *li* nearer to Roo-Nan-Poo. We enjoyed a good night's rest.

Next morning the sun shone bright. We bought a wooden shovel to use in the snow-drifts, and, hiring a guide, we started off, and after eight hours' continuous walk, reached Roo-Nan-Poo. After some pounding, the large inn gate

was opened. We were somewhat unwelcome; but the innkeeper, being a very kind man, treated us to a good New-year's eve dinner at 7 P. M., and we were really surprised that Chinese food could taste so good. We had not eaten anything since eight o'clock that morning.

Knowing that on the next day no inns would be open, and no food—not even boiled water—could be bought, and it would be almost impossible to travel, we bought a supply of *mo mo* (bread). We learned that our driver was willing to go on, but that he did not know the road; and we thanked God most heartily, who helped us to hire a guide, and this when every Chinaman is supposed to celebrate at least the first four days of Ko-Nien.

After a good night's rest (although heavy firecrackers were being shot off all night), we were ready to start at five o'clock in the morning. We crossed the river at half-past six, the driver taking his team across it, and we carrying our bedding and other articles across three boats that had been tied together during the night so as to form a bridge. At about nine o'clock we lunched on some dry bread, as we were walking. At noon we came to an inn, but could not get so much as a cup of boiled water. Everywhere the people, attired in their best clothing, hurried to come and stare at us; and the very dogs seemed to think, judging from their angry manner, that we were infringing on the country's monotonous tranquillity.

We were nearing our destination. From our time and other signs, we knew that the walls of the city would soon appear in the distance. About three o'clock we saw them; and although we knew that it would take us an hour longer to reach the place, the very sight of the city seemed to take away our fatigue and give us new strength, joy, and determination to press onward; soon we would meet and embrace our brethren, who were longing and waiting for our arrival. In the same way, the prophecies and signs tell us plainly that we are nearing the New Jerusalem. And, although the struggle is hard, the very consciousness of the nearness of our dear Saviour's coming really takes away our tired feeling, and gives us new strength, joy, and determination to press onward to the glorious home in the New Jerusalem.

I know that Elder Anderson will write the particulars about our good meetings, hence I will only say that the old adage proved true even in this case—the more effort required to procure a thing, the greater its value. These meetings were indeed valuable to us. I have attended many meetings and camp-meetings, but have never felt the presence and power of the Holy Spirit more than here. "The 'loud cry' will come and pass, and the latter rain will fall, and many of our people know nothing at all about it." Dear brethren, the end is very near. These foreign fields are ripe for harvest, but where are the laborers? There is a deep longing for something better, and the calls for the gospel are

so many that they can not all be filled. O that the brethren at home would lay their lives and means on the Lord's altar, and then say, "Here am I; send me"! O that hundreds would come now to this vast field, to study this fascinating language, that in two years they might have such command of it that they could go from place to place and gather in the great harvest that will come from Sinim's land!

The last meeting of the session was marked by a touching incident. At the beginning of the meeting, Dr. Miller told us, with tears, that he had just learned that one of his helpers, who had gone to visit his home, forty li from Sin-tsai Hsien, was not coming back to go with him to his station. The young man had been intimidated by his father and friends, who told him that if he did not separate from the foreigners, he would be killed with them in the coming revolution. We prayed earnestly for the young man, with hearts and eyes running over. At the end of the meeting Dr. Miller said that he had sent for a guide, as he felt strongly impressed by the Spirit that he must give the young man one more chance. As the doctors had already hired their conveyance, and were to start at two o'clock the next morning, Dr. Miller decided to start in the evening for the young man's home, and, walking all night, meet the others at some point on the road. So he started on his night trip as we went to bed.

Although the night was dark, and a strong northeast wind was blowing in his face, Dr. Miller went on to find the lost sheep. Brethren, such earnestness is sure to be blessed. Such earnestness would take many Christians away from their easy chairs and Pullman sleepers, and send them to the most remote parts of the earth. Such earnestness, by divine grace, shall take us safely through these sifting times, and land us in the New Jerusalem. None will reach heaven on flowery beds of ease.

At some other time I will write of our experience coming back from the meeting. Dear brethren, pray earnestly for the work in these remote parts of the earth.

Lo Shan, Honan, Via Hankow, China.

A REGION including fifty million people was evangelized through the efforts of seven shoemakers in Hamburg.

MANY Chinese Christians have gone to the Transvaal, to labor as evangelists and catechists, among the forty thousand Chinese coolies there.

NEARLY one third of the missionaries of the American Board in India and Ceylon are the children or grandchildren of missionaries who were sent out by the Board two or three generations ago. In the three Indian missions, including Ceylon, there are now ninety-five American laborers, nineteen of whom were children and eleven grandchildren—thirty in all—of missionaries, most of whom have ended their earthly labors.

THE FIELD WORK

Ohio

COLUMBUS.—I am glad to be able to report another month of progress in our work in this city. While the enemy has been giving our work serious consideration, yet the Lord is with us, and our work is growing in influence and interest. Several new ones are keeping the Sabbath, and we are planning for another baptism in two weeks. Besides the large class of readers which we visit regularly with *The Family Bible Teacher*, we are disposing of several thousand copies of the earthquake number of the *Signs*.

The following is only a partial list of work done during May: Bible readings held, 69; visits made, 125; calls, 4,700; pages of literature distributed, 52,000. We are of good courage, and find joy in working for the Master.

W. H. GRANGER.

1479 N. High St.

Jamaica

CLARENDON MOUNTAINS.— Leaving May Pen on the fourth of April, I took my family and the tent to Chapelon, nine miles from May Pen. Satan tried to thwart our purpose in coming here to set some of his captives free, but we pitched the tent and started meetings the first week we were here. The attendance was good, and the Lord blessed the preaching of the word, even though it was a rainy season, and many times the meetings had to be deferred. Seven precious souls rejoice with us in the cause we love, and many others give evidence of obeying soon.

Two days ago (May 29) I removed the tent to a neighboring district where there is an interest. While working on the tent there, the resident rector passed by, and called on two of the new Sabbath-keepers, one of whom was formerly a member of his church. He reasoned with them to no purpose, and when they talked the truth to him, he inquired, "Where do you get these things?" They won the battle with the sword of truth.

The work is progressing steadily throughout the island. God is finishing his work; and while able men are denying the faith, and some of the "branches are being broken off," we know that the "body" will remain till its glorification, and God helping me, I shall stand by the body, firmly believing in the spirit of prophecy till the end of all things. Pray for us and the work in these hills.

A. N. DURRANT.

South Africa

ODUTSHOORN, CAPE COLONY.— On our way from the States to Africa we had the pleasure of visiting many places of historical interest. Reaching Southampton after our boat for South Africa had sailed, we were left in England for a week. This time was profitably spent with friends in London, who showed us

every kindness, and made our stay one long to be remembered.

We reached Cape Town on the sixth of March, after a pleasant voyage of twenty-five days from New York to the Cape, neither of us being seasick.

It was decided that we should labor among the Dutch, so we are in Oudtshoorn, a Dutch town of twelve thousand inhabitants. Elder D. H. Groenewald and I have pitched a tent, and are holding a series of meetings with a fair attendance. Before our tent was pitched, the Dutch Reformed minister gave utterance to some strong language, warning his flock against the "Sabbatarians, who have taken possession of the north side of the town." The Dutch have great respect for their minister, consequently many believed us heretics of the worst type. He even told his members, who had purchased our books, that hell was their portion if they did not return the books, and he held a special prayer service for their pardon. Then a few nights ago he came within one square of our tent with a company bearing torches and singing. Between the songs he condemned us, and scattered a pamphlet among our neighbors, denouncing our people in no uncertain language. But his efforts are working exactly opposite from what he intended. Many see his motive and vindictiveness, and are now attending our services. Pray for our success that our courage fail not in this difficult field.

J. F. OLMSTED,

MRS. J. F. OLMSTED.

Western Pennsylvania

MAY 6 I closed my effort at Spring Meadow, as a result of which nine persons took a stand for the truth, and a Sabbath-school with an average attendance of thirty members was organized, the meetings being held in the same union chapel in which the effort was conducted. The new Sabbath-keepers are all farmers.

May 9-17 I spent with the new company at Six Mile Run, holding meetings every night, also a good quarterly meeting. While there, I baptized two persons, one of these being a case of rebaptism. The church-members are of good courage, and their chapel, which is being built, is under roof at the present time. The donations and tithe of this church to the conference since its organization have amounted to \$253.37. This church of forty-two members will be taken into the conference at the coming camp-meeting. Brother J. E. Veach has been doing faithful work with this company since its organization.

May 23 the little company at Clearfield, who have been more than alive since the dedication of their new chapel, sent for me to come and baptize those who were ready. On the following day I baptized five precious souls in a beautiful mountain stream. All hearts were filled with the love of the truth, and on

June 5 I was called again to baptize six others. The church is greatly strengthened by these new additions. Also the new chapel, which has cost them eighteen hundred dollars, has proved a great blessing to them. They are still eight hundred and fifty dollars in debt, but the Lord is helping them in this. We all can thank God for these dear souls that have responded to the truth in these different places. Brother Wiper and his wife, who are working at Clearfield, can also feel amply repaid for all their labors with this company.

In closing, I will also state that there are two persons who have accepted the truth in Altoona, and desire to be baptized.

W. F. SCHWARTZ.

Maine

LAST Sabbath and Sunday I spent with the church at South Woodstock, Maine. Five were baptized, and four united with the church. Sickness prevented quite a number of our people from attending the meetings. There are so many calls for some of our people to come and hold meetings that we hardly know where to go first. "The harvest truly is great, but the laborers are few."

S. J. HERSUM.

Spain

GRACIA, BARCELONA.—Our supply of Spanish literature is very limited. We shall be glad when it is increased.

At present we are holding several meetings each week, with considerable interest. On Sunday night, however, only a very few came. We felt disappointed. The study was a simple one—the importance of obedience. God blessed the reading of his Word, and when the meeting had closed, two souls had decided to obey his commandments. One is a bright boy, seventeen years old, and the other is a man of thirty. We thank God for what he has done and is doing. One of these has already lost his position, and the other expects to lose his next Friday, on account of the decision he has made. They are planning to enter the tract work.

Don Alfonso, a business man whom we met two weeks ago for the first time, has for several years lived up very strictly to the Catholic faith. He had drunk holy water at all times, carrying a bottle of it with him; had gone to mass regularly; and the walls of his house were lined with the images of saints. On New-year's eve he went to mass at midnight, taking with him twelve raisin seeds, which had been blessed by the priest. As the clock struck the midnight hour, he swallowed a raisin seed at each stroke, at the same time offering a prayer to Saint John, for success during the coming twelve months. Yet his confession was, "I have never had peace nor rest of mind."

After one hour's study of God's Word, the images were all taken down, the use of holy water was discontinued, and Don Alfonso, instead of praying to saints long ago dead, began praying to the living God. We have had two studies with him since the first. Yesterday he said, "I have determined to follow Jesus, and keep his Sabbath, God helping me." He also said that he had found that peace for which he had been looking. Is not this a brand plucked from the burning?

Of course these have much to learn yet; they are just beginners. But he that hath begun the good work is able to finish it. Pray for these dear souls that are just starting, that they may grow up to the full stature of men in Christ Jesus. And pray for this whole needy field, with its millions in the darkness of Roman idolatry.

WALTER AND LEOLA BOND.

Korea

CHINNAMPO.—We are glad to tell those who are watching the onward march of the third angel's message of the progress it is making in heathen Korea.

It has been said that the Koreans were without a religion, but that is a mistake; while they are neither Confucians nor Buddhists, yet they are as devoutly attached to the worship of their ancestors, perhaps, as ever a people were to the worship of a false god; and as one travels over the land, temples may be seen where libations are poured out to appease the wrath of the evil spirit. When the winter is breaking up, instead of cleaning out their springs and wells, they put food into them to pacify the dragon that may be lurking there to destroy their lives.

As you know, only a short time ago this message began its work in Chinnampo and its vicinity. Quickly in four different places believers sprang up, and their numbers grew until nearly two hundred had accepted the saving truths of this last message of mercy.

The seventh of February, in company with a native helper, we left our home in Seoul to visit these brethren. The weather was cold, and the means of travel not the best, so we walked most of the time. Everywhere we were given a cordial welcome, and all seemed to be of good courage.

Seoul, which for many reasons is perhaps the most desirable place in Korea for foreigners to live, is two hundred miles from where our brethren are; so the good of the cause seemed to demand that we leave Seoul and go to Chinnampo, where, so far as temporal things are concerned, life is not nearly so pleasant; but we came to Chinnampo to make it our home until it seems advisable for us to move elsewhere.

The circle of believers is very rapidly growing larger. From Ping-Yang, one of the large cities of Korea, about fifty miles distant from Chinnampo, a letter came asking for some one to come and tell them of these things. From Soonan, a place sixteen miles beyond Ping-Yang, word came to us that a company had begun the observance of the Sabbath, and wished to be baptized and join our church. These are only two of several places from which similar calls have already come to us. The seed is being sown by ways that we are hardly aware of; perhaps a Sabbath-keeper will go to make his home in another village, and tell the people what he has learned, or maybe a letter will be sent to a friend, calling his attention to the message; thus the seed is being scattered over Korea, and it is springing up and growing we know not how, but already it is beginning to yield a bountiful harvest. The question is not how to arouse an interest, but how to care for and prop-

erly instruct the rapidly increasing number of believers.

With one of our native laborers I went to answer as best we could these appeals for help. After spending a few days with the Christians in Soonan, where twenty-two were buried with their Lord in baptism, we came to Ping-Yang. Here the native worker remained to further instruct the company of fifteen who had begun the observance of the Sabbath, while I returned to Chinnampo to go with another one of our five native laborers to answer a call in Chungwha; after this is done, I will go again to Ping-Yang to baptize and organize the company there, and then go to Homcho, where a company is being raised up through the labors of one of our native brethren.

To be sure, all who have accepted the message and those who are accepting it need much instruction and help along many lines; and we trust that the burden will be so laid upon the brethren of America that many people and much means will be consecrated to the work in Korea; surely the cause requires haste.

They anxiously inquire of us if more of our missionaries from America will come to them soon; if we have many doctors in America, and when one will come here.

We are enjoying our work on the language; and while we still have very much to learn, yet we are glad to be able to make ourselves understood, even though it be in an awkward, roundabout way.

W. R. SMITH.

India

KARMATAR.—Our boys and girls are making progress in actual work. The field about Karmatar for village work is broad. There are at least ten small villages within three miles, while in our immediate vicinity, at least twelve wealthy babus live. For several months past, our boys, in company with Elder Little, have gone into the villages on the Sabbath, to talk to the people; while our girls, accompanied by Mrs. Little and myself, have held Bible readings with the women in their homes.

During the week of prayer, as we listened to the stirring articles by our leading brethren, God's Spirit came in, and a longing was created in each heart to do a greater work here in Karmatar than we had yet done. Not having a command of the language as yet, we can not talk to the people, except through an interpreter, so we decided to scatter our literature among the classes who can read, and in that way reach many. Some of the workers meet each train as it stops at our little station, and tracts and papers are handed all who can read. We are much encouraged as the train pulls out, to hear one reading aloud to those about him who can not read. Each Monday we carry tracts with us to Mudhupur, where we do our marketing. Here we find many who can read. Miss Whiteis distributes many tracts while visiting patients.

You will be pleased to hear of our Sabbath-school work, which we have begun since the week of prayer. Our girls and the small children we divide into companies. These we gather about us in prayer, to ask God's blessing on our work, before starting out. We also

go over the lesson with the one who is to teach it. In addition to our Bengali hymn-books, we carry a large picture which represents the lesson we expect to teach. As the first hymn is sung, all gather about us. The picture is placed where all can see it, and is commented upon by men, as well as women and children. As the teacher explains the picture, many questions are asked by the men who crowd closely about it. We not only carry the truth to some in this way, but our students receive the blessing that comes only by working for the Master. We feel that we have God's approval in this work, and we ask your prayers that our Karmatar boys and girls may have a still greater desire to work for those in darkness.

DELLA BURROWAY.

An Explanation

The Proposal for the Purchase of the Boulder (Colo.) Sanitarium

THE Colorado Conference Committee of the last conference year was concerned in the transmission of a certain offer made through it to the General Conference Association, for the purchase and change of management of the Boulder-Colorado Sanitarium.

They had for a long time been considering the condition of sanitarium affairs in Colorado, which were in a state of financial embarrassment in consequence of the heavy interest-bearing debt contracted in the establishment of the work. There were also conflicting interests. These things caused much perplexity.

At this time Dr. O. G. Place, Dr. F. A. Washburn, and Brother A. W. Lane made a proposition for the purchase of the sanitarium, which, if accepted, would have at once paid back to the General Conference most of the amount now owed to it by the Boulder Sanitarium, and have lifted off of the denomination the heavy financial burden of this sanitarium debt. It is true the plan proposed, if accepted, would have made the sanitarium a semi-private institution.

This offer was thought by the local conference committee to be at least of sufficient excellence to warrant its consideration by the General Conference, although they might, by reason of greater experience, look upon the proposition with disfavor, and, pointing out its imperfections, counsel us as to a better way. Wise counsel was desired.

With this spirit, therefore, it was determined that, as there was to be a session of the General Conference at Washington, D. C., within a few days, this proposition should be laid before its proper officers at that time. It was also thought desirable to invite Dr. Place to attend this meeting of the General Conference, and personally explain his plan in addition to enjoying the spiritual benefits of the gathering. This was done. His offer, however, was not accepted.

It was not alone because his offer was considered too low that the proposition was rejected by the General Conference, but also because Sister White spoke very plainly against any plan to sell the institution, and called upon the whole General Conference assembled to rally to its relief and support until it should be made a success under purely denominational ownership. We have accepted this counsel, and are working in harmony with it.

The offer of Brethren Place, Washburn, and Lane was not made public by the Colorado Conference Committee until after it was placed in the hands of the proper officers of the General Conference, because it was honestly feared that such publicity might frustrate the plan, although, in its original or in a modified form, it should receive the approval of the General Conference. It was understood that a large legal, or at least moral, long-distance control was still exercised over the institution, and it was not known that this would be friendly to a move which, in the minds of the majority concerned, had for its purpose the placing of the sanitarium more fully under local management.

The members composing the conference committee, both then and now, have fully received the counsels given regarding a different way to make the Boulder Sanitarium a success financially, and are moving in harmony with it. At the same time, they wish it to be known by all, that, in all their efforts to find a right solution of this problem, they have acted under the controlling purpose to do only that which, with the blessing of heaven, should further the work of the church of God and bring increased prosperity to the medical missionary work of the Boulder-Colorado Sanitarium, which is placed among us to be used as a right arm of missionary effort among suffering, afflicted humanity. In this they desire to be placed clearly upon record.

As many brethren have misunderstood the foregoing matter, and thought that the offer referred to was one to purchase the sanitarium for a hotel, it is only justice to the Colorado Conference Committee, and to those who made the proposition, to say that neither Dr. Place, Dr. Washburn, nor Brother Lane was in any way concerned in any proposition to buy the Boulder Sanitarium for a hotel. There were, however, such offers from persons not of our faith; such at least as would have resulted in turning the sanitarium into a worldly health resort hotel. The sale of the institution for a hotel was strongly condemned by the servant of the Lord; and the Colorado Conference Committee, with the sanitarium board, have ever been united to oppose such an alternative.

At a special council held in Denver, at which there were present, besides Elder W. C. White, a majority of our committee, and other leading workers of our conference, it was decided that a statement should be prepared for publication in our church paper, the REVIEW AND HERALD, that would set forth plainly the facts in this matter, and thus remove a wide-spread misunderstanding in regard to it.

At a full meeting of our committee held later at Palisade, Colo., this decision was reaffirmed by a unanimous vote, and it was further provided that this statement should be also contributed to the compilers of the pamphlet on the sale of "Ministry of Healing," for publication in the same.

It was further unanimously voted, in order that it might be known what was the full and the true nature of the proposition considered by the committee, that it be incorporated in full in this statement. It therefore appears as follows:—

"BOULDER, COLO., May 5, 1905.

"The following proposition is made by the undersigned to the officers of the Colorado Conference of Seventh-day Ad-

ventists located at Denver, Colorado:—

"For a clear title and warranty deed to all buildings and real estate, located near Boulder, Colo., belonging to or controlled by the Colorado Sanitarium Company, used for sanitarium purposes, and also for the manufacture and sale of health foods, with all the appurtenances belonging thereto, including all water rights, personal property, equipment, furnishings, fixtures, books and records used in connection with both sanitarium and food departments, including live stock, conveyances, and implements now held and used by each department, we hereby agree to pay, upon the receipt of such a warranty deed and a bill of sale of above-mentioned property, the sum of —, as follows: — to be paid in cash, and the remaining — on or before — years from the date of the transfer, at six per cent per annum, provided, however, that the above proposition is accepted and the institution is delivered before the fifteenth day of June, 1905, at twelve o'clock noon.

"In consideration of the above purchase, we hereby agree that the said sanitarium shall be conducted along the same general lines as it is now being conducted, carrying out the original object for which the institution was established, and as far as is consistent with the best interests of the truth and the institution, to carefully and wisely teach Sabbath and health reform, the moderate use of drugs, hydrotherapy, dietetic reforms, and the gospel for this time.

"We hereby further request and desire, in case such transfer is made, that the board of directors of said institution shall consist of at least two members of the State conference committee, together with the three legal officers of the company, namely, its president, vice-president, and secretary and treasurer.

"It is hereby further agreed that if at any time the institution or any stock of the same should be offered for sale, the Colorado Conference of Seventh-day Adventists shall be advised of the fact, and they be given the first chance to purchase the same.

"Further, in the event of death of any owner of stock or interest in the institution, such stock or interest shall then be offered for sale to the Colorado Conference of Seventh-day Adventists at fair market value.

[Signed]

"O. G. PLACE,
"F. A. WASHBURN,
"A. W. LANE."

It is only fair to state that the foregoing proposition made to the committee by the brethren named was made with the declared purpose of more fully uniting the work, and lifting the debt from the denomination.

According to counsels from Sister White, other plans have now been adopted—the reorganization of the sanitarium and the sale of "Ministry of Healing"—to accomplish the same purposes, and we are united in these things.

GEO. F. WATSON,
WATSON ZIEGLER,
FRANCIS M. WILCOX,
WM. F. KENNEDY,
H. M. J. RICHARDS,

Colorado Conference Committee.

In signing the preceding statement, it is only proper that I should say that while I am a member of the Colorado Conference Committee at the present time, I was not a member of the com-

mittee when this proposition was made, at the time of the General Conference in 1905, hence in a personal way had no knowledge of the question at that time.

I am pleased to state, however, that I believe that the conference committee of last year acted in good faith in what they believed to be for the best interests of the work, and I am pleased to add further that I believe that our conference committee at the present time is seeking to act in harmony with the counsel which has been given, and that they stand together for the upbuilding of a united work in the Colorado Conference.

FRANCIS M. WILCOX.

Cuba

ON page eighty-seven of the last Year-book you will see that the Cuban Mission Field contains a population of nearly two million, and that we have no church building, no school, and no teachers. Our people here are poor, and are kept quite busy to meet expenses and keep out of debt. Nearly all the public schools are very poor, and there are no normal schools to train teachers. They know of the superiority of American schools, and attend where there are any. The president of Cuba taught a private school in New York, and is favorable to private schools. Cuba is a large, long island, seven times the size of Jamaica. There are six provinces corresponding practically to States. It is said that seven thousand Americans have deeds to land in this province. While Cuba is a good place for investors, I do not urge settlers to come here and endure the hardships of pioneering, as they can buy supplies cheaper in their own country and have better schools. We ought to have some workers here who have an income.

In the REVIEWS of March 1 and 8, with the endorsement of our director, I asked any to write me who had any jewelry laid away or had surplus property of any kind. Only seven have written,—one brother has some lodge pins and some sisters have some jewelry that they will not wear again. Are there others? I know that Adventists are a very busy people, and some may not have taken time to write. Will you write now, stating what surplus property you want to put to work? One, in writing in the REVIEW about the recent earthquake said, that nearly all of their relics and keepsakes were destroyed, and adds, "Perhaps we thought too much of them." Do you? Much surplus property will be kept until we can not buy or sell.

After about three years' residence in Cuba, I am sure that there is great need of an industrial school here. Some young men who know the language and customs of the people can be converted and trained to carry the message quickly to all parts of the island.

We do not want expensive buildings or much land. We need some oxen to help till the land and some ponies to help carry our Spanish books to the homes of the people scattered in the country where the influence of the priest is not much felt now. Plenty of well-trained teachers can be secured. Only a little help is needed to start a self-supporting work.

Please write to-day. Postage to Cuba two cents, the same as to your next post-office.

JOSEPH CLARK.

The Sabbath and Sunday Question in Manitoba

REV. FATHER DRUMMOND, S. J., of the St. Boniface College (Catholic), Winnipeg, while giving his views of Sunday street-cars, tells the Winnipeg citizens that those who created the Sunday sabbath ought to know best how to keep it.

He says: "Where Sunday cars are in use, people do use them very largely to attend church, and besides rational amusement is not at all against the spirit of the Lord's day as instituted and organized by the Catholic Church. All the rest of the Christian world, which takes its observance of the first day of the week from the Catholic Church alone, has no right to dictate to us as to which way we shall observe the Sabbath." — *Winnipeg Telegram*, April 11, 1906. (Italic ours.)

In Gladstone, where I have recently held a course of meetings, resulting in twelve conversions to the truth, two ministers preached against the Sabbath. The Presbyterian minister said, "The Sabbatharians claim that Jesus Christ kept the seventh-day Sabbath, and that he never gave commandment to change it. They are right in both points." Then after such an acknowledgment, he tried to show that we ought to keep Sunday anyway. His man-made arguments and human philosophizing simply confirmed the new believers.

The Methodist Episcopal minister based his sermon on Gen. 2:1-3. After making of none effect this text, he said, "How did Moses get this idea of the seventh day's being set apart in the beginning? I'll tell you. He received it as any minister gets his ideas to-day. Moses was simply a preacher, that was all." In closing his remarks he said, "There is no command in the Bible for the change of the Sabbath, and we do not need any."

The acknowledgments of these Protestant ministers will appear the more self-stultifying as the "Pope's True Position" is heralded by Father Gregory O'Brien in the *Winnipeg Free Press*, of April 5, 1906. He says: "If the Bible is the only guide for Christians, then the Seventh-day Adventists and the Jews are the only people observing the law of God with regard to the Sabbath day; those who claim the Bible as their sole guide have no right whatever to keep Sunday, but are bound to keep the seventh day—the Sabbath."

The Sabbath question is stirring this field. Especially at this time is it brought prominently before the people by the agitation of Sunday laws. Winnipeg is now stirred over Sunday street-cars.

We greatly need both men and means to push the work in this field at this time. Statistics show that over three hundred thousand immigrants, during the last three years, have come from the United States; this number is not quite one third of all the immigration to this country.

We shall be pleased to receive help for the advancement of the work. Any one interested and wishing to know more about the progress of the cause in the Manitoba Conference, should address the writer at 438 Selkirk Ave., Winnipeg, Manitoba.

We are of good courage, and are planning to put three or four tents into the field this summer to give the people the truth of the third angel's message. Now is the time to work. Pray for the work in Canada.

W. M. ADAMS.

China

SHANG-TSAI HSIEN.—I am now in the province of Honan, where I have been visiting the different stations, and studying the work. The last week in January we spent in counsel and Bible study at Sin-tsai Hsien, where, as you know, the workers first located, and where now the two nurses are alone, carrying on the work. Nearly all the workers were present, and our coming together was not in vain, for the Lord met with us, and we all felt that it was an occasion of real profit and blessing to us and to the work. Many questions relative to our work were freely talked over, and plans were agreed upon as to its future.

Since the Russo-Japanese war, an indescribable intensity has laid hold of every phase of Chinese life. Tremendous forces, here and there seeming to rise up like menacing giants, are blindly struggling for the mastery. An ominous unrest and suspicious foreboding prey upon the minds of all classes. The officials—corrupt, venal, and unscrupulous—belonging to, and living in, the past, are unable to stay or direct the oncoming reform or destructive revolution. The national spirit of China is at once both antidynastic and antiforeign, as the clearest minds read the events of the day.

Again China is consciously and definitely turning her back on the past, and just so surely is her face set toward the modern; but she wants the foreign, Western civilization, without the foreigner. To effect these ends, many agencies and forces are now in operation. Some of these are educational and reformative, while others are destructive and revolutionary. China is honeycombed with secret societies that are a unit in crying "China for the Chinese," and "Death to the foreigner." These are anxious and eventful days to this race, and who is sufficient for all these things?

In such a situation as this, God must, and surely will work; and it is in view of this that we are anxious to have counsel and help, that the cause of truth may run and be prospered in China. At our recent meeting we voted to ask that a man be sent out to visit China this fall and winter, beginning here in Honan not later than next November, and then going south to the other provinces of Fukien and Quangtung in time to get back to Shanghai for the Centenary Conference to be held there not later than May, 1907, representing all the missionaries of China. This conference celebrates the hundredth anniversary of Morrison's entering China, and it will be a very important gathering, and we here feel that we should be well represented there. We are planning to hold our general council for all China at Shanghai, just after the close of the Centenary Conference.

I am sure you realize something of the magnitude of these Oriental fields, and that you are planning to enter them with all possible dispatch. It seems to me that the next two years will be full of meaning and of possibilities to us in our work, in this hour of China's crisis. We all feel that now is the time for us to organize our work, and so carry forward the message in these parts.

J. N. ANDERSON.

Loss of School Property in Mississippi

SOME of the readers of the REVIEW know already of the beginning of a school founded over three years ago on the principles of Christian education in Eschol, Miss. About one hundred and sixty acres of wild land from which all the good timber had been cut, was donated by the Mississippi Lumber Company. It is located about five miles from Quitman, Clark County. Nearly three hundred dollars was also given by the citizens aside from our own people. This seemed to be the outgrowth of presenting the subject of Christian education in a local camp-meeting held in Quitman.

By these donations we were encouraged to believe that the Lord would have a school started here. So, in harmony with the advice of the conference president and other brethren, Mr. Pierce built a very neat schoolhouse, well ventilated and heated. Brother and Sister Atwood connected with the work at this time, but remained less than a year. It became the conference school in the fall of 1903, but from lack of funds the conference could do but little to build it up.

My husband had built a small house for ourselves, but there was no place to accommodate pupils whom we hoped would come in from a distance. At this time we had given us for the work one hundred dollars from our brother in the West, and other donations came in later, and a good-sized house was erected for a farmhouse and students' home. A barn was built before this, and a small shop.

After Brother and Sister Atwood left, the work of teaching fell mostly to me, and never in my public-school work did I enjoy so much of the blessing of the Lord, and realize the presence of his good Spirit in the schoolroom. The Bible lesson was the first one in every day's work, and an influence for good was plainly discerned.

In the meantime a peach orchard and grape vineyard have begun to produce their luscious fruit, and over thirty acres of land is under cultivation. The land has been cultivated by a friend who came here that his children might have the advantages of the school.

Doubtless some noticed in the newspapers an account of a cyclone the night of March 2, which destroyed a portion of the city of Meridian, Miss., the loss of property being many thousand dollars. At nearly the same time we experienced what some of us had never known before, the power of a cyclone coming in its fury with terrific roar, uprooting trees, and taking buildings in its path. Our dwelling was spared, also another small building on our lot that served as a house. Had these been taken, three families would have been without shelter, for Brother and Sister Atwood came back to help us last fall.

It was but a moment, and while amid the sound of thunder and rain, we were thanking the Lord for our preservation, the sound of cries from children fell on our ears, and the family who occupied the larger house came in. Nearly all were slightly hurt, and the father's head and face were covered with blood, and he was otherwise injured. The house was shattered, the furniture blown to pieces, and could not be found. Some things were afterward picked up miles away. Surely it was God's love and mercy that spared the lives of eight per-

sons in that one house, amid the breaking timbers and the terrible crash.

The dear white schoolhouse in which we loved to worship, the barn, and the shop, all were gone. People came from miles away to see the desolation. This was but a small destruction compared with the recent earthquake on the Pacific Coast, but it affects a few as that has many. Surely these calamities should lead us to realize that our time to work is short, and that the work of warning the world must be finished amid many difficulties. Let us pray that God will use these calamities which are permitted to cause loss even to his own work, that they may also produce an awakening of all his people to the solemn crisis before us,—a time of conflict and of glorious victory to the faithful.

MRS. H. W. PIERCE.

Report of "The Woman's Mission"*

THIS mission work was started in October, 1904, by a few sisters who saw the great importance of the proclamation of this message in this place.

These meetings were first held at the home of Sister Wood, and for a time, only three sisters met there every Friday evening. Soon others, however, began to come in until the room would not accommodate them all.

We began to search for a larger room about the first of April, 1905. After looking at several places, we found the room which we now occupy. The landlord said the tenant would be moved out in about a week. We were to call then, and he would decide about our having it. Three days before we were to call to see him, we received five dollars from Sister Zetta Whitney, of Augusta, Maine, to help in this work. The brethren and sisters of the Norridgewock church kindly loaned us twelve settees for which we were very grateful. Brother Osborne also kindly offered to preach at our Sunday services, and to assist us in any way he could, when he was at home, and he has done this much of the time.

The first meeting in the new location was held May 5, 1905, with an attendance of twenty-four, and was led by Sister Wood. After our first Sunday afternoon service, which was well attended, we organized our society, naming it "The Woman's Mission." We elected as president, Cenie P. Wood; vice-president, Mary D. Hayden; secretary and treasurer, Lettie M. Rowe; assistant secretary and treasurer, Mary S. Rowe; organist, Lucy Z. Osborne.

We have not depended on a minister to lead our services, but different ones have been appointed, who have received great blessings in doing this.

We have held two hundred and forty-seven services during the year, five being held each week, with a total attendance of 4,105, and an average attendance of sixteen.

No account of the literature distributed has been kept until this present year, neither of our calls at the jail. Since this new year there have been one hundred and seventy-five papers and 34,770 pages of tracts given away, thirty loaned. Eighty-nine missionary letters have been written, and sixty received,

* Read at the General Meeting held at Skowhegan, Maine, May 10-13, 1906.

also one hundred thirty-four missionary calls have been made. Eighty-five subscriptions have been obtained for our periodicals.

Nine have decided to keep the Sabbath. One of this number is a lady living in Corinna who accepted the truth through reading tracts and correspondence. A goodly number have expressed a desire to lead better lives, and two have been baptized. Outsiders have told us that they enjoyed our meetings, and said they thought we were doing a good work and wished us Godspeed. We have been favored with the help of Brother and Sister Goodrich at two different times, also a visit from Brother Hursum over one Sabbath and Sunday. Our expenses have been met by collections and donations.

One year has now passed, and we feel sure that the Lord has led in this work, and that some good has been accomplished. We hope and pray that this work may be onward, and that we may be so consecrated to God that he can ever use us in his service, and we may see many souls saved in the kingdom of God as the result of our efforts.

LETTIE M. ROWE, Sec.

On the Pacific Coast

I FINISHED my large delivery of orders in Arizona and New Mexico on March 4, at Albuquerque, N. M. I started for California that evening. About one o'clock that night the train was wrecked—derailed—about one hundred and two miles west of Albuquerque. I was somewhat bruised in the side, but was not delayed. I was all right after a few days' rest and treatment at the beautiful Loma Linda Sanitarium, near Redlands, Cal. It is truly refreshing to visit this charming place, and drink in the healthy spiritual atmosphere pervading it. We bespeak for Loma Linda success, and it certainly deserves it. God is good to give our people possession of so grand an institution, so admirably situated.

The Lord wrought marvelously in sustaining me in my arduous work, and gave marked success in getting orders. At times it seemed as if I was fairly overwhelmed with work, and I could not stand the heavy strain.

On April 18, the day of the great earthquake in central California, I was off in San Bernardino County, nearly five hundred miles from San Francisco, busy filling orders. We felt no shock whatever there, and the first tidings we had of it was late that afternoon when word came over telephone from the nearest main line railroad station. Since then I visited the city of San Francisco, San Jose, Mountain View, Palo Alto, and the Stanford University. The sight is appalling. One's mind is carried forward to the time of the seven last plagues and the desolation of the earth. It seems as if we have an object-lesson of that terrible time when the Lord will rise to shake terribly the earth. O may we take warning, flee to the sure fortress, and make God our refuge! Then we shall have no fear as to what a day will bring forth.

I have spent several weeks in canvassing in the southern counties of California since I returned to the State. God blessed in a wonderful way. Soon I go to labor for a time in the coast counties.

WALTER HARPER.

Jamaica

It will be of interest to note the progress of the work in this island. Although we have three superintendents besides the conference president to look after the work, we have more calls for laborers than we can fill. The more than fifty churches and companies scattered throughout this island are chiefly the result of the work of the lay members.

Through their visits to other districts, the scattering of literature, etc., they create interests, and in most cases conduct meetings until a worker is sent to their help. For instance, a certain church, hearing of some Scotch and Irish immigrants living about fifteen miles away, visited them and held a meeting. The people were delighted, and requested that they should return. Arrangements were made to visit them every Sunday for some time; after a while some decided to obey the truth, and one of our ministers was invited to visit them, and as a result seven were baptized. At present we have only one tent operating in the field. But calls for baptisms and meetings are coming continually; also companies are springing up like beacon lights here and there. The lay members are doing good work.

On the eighteenth of May it was my privilege to visit the Grengoffe church. This is a fine church, with a neat church building on the summit of the mountain. About five years ago man who was working at his trade in a distant parish had the message presented to him through a tract that was sent to him by his brother. He was convinced, and after several years returned to Glen-goffe, his native home, when the convictions of the truth came to his mind with such force that he could no longer resist. He then decided to obey, and told his intention to a friend, one of the leading men of the district, and handed him a tract on the Sabbath question.

The brother kept the next Sabbath, and a week later his friend joined him. The news soon spread throughout the district, and a storm of persecution was raised by relatives, friends, and foes. But persecution always strengthens the believers, and establishes the work of God. One by one others were added to their number through their zealous and faithful work. They were visited by brethren and workers from time to time, until they built themselves a church. This was destroyed by the hurricane of 1904, but was afterward rebuilt. This building soon became too small, and an addition was made. But the influence of these brethren was not confined to their own district. The bread they cast on the waters was found after many days. As a result, there are believers in Hart-hill, Luner, and Florence Hill. All these are the result of the lay members' work. It is indeed encouraging to see the zeal and faithfulness of those who are coming in at the eleventh hour.

I buried one soul in baptism. The ordinances were celebrated, and a very profitable occasion was enjoyed. My prayer is to be kept humble before God, and for divine strength to bear the responsibilities laid on me, so that both he that soweth and he that reapeth may rejoice together. HUBERT FLETCHER.

Linstead.

Central America

LA CEIBA, SPANISH HONDURAS.—It is now three months since I came to this field to labor. Our force is small, Brother A. N. Allen being the only person in Spanish Honduras who is engaged in actual field work, which consists in selling Bibles and such literature as we have, in caring for the sick, and scattering the seeds of truth by word of mouth wherever possible. Our work is partly self-supporting, and is not without results. Within three months three persons have accepted the Sabbath, and other points of our faith as they have been presented. The self-supporting laborer is often obliged to leave an interest which ought to be followed up, and yet, in spite of the difficulties, nine have accepted the truth since Brother Allen has labored here.

The country is rugged, "mule back" being the only mode of travel in the greater part of it; and as I am told of the dangers encountered in crossing rivers and mountains, exposed to storms, and threatened by lawless men and diseases of various kinds, I can but think of the words of Paul as descriptive of the life of a field missionary in this country: "In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, . . . in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often."

The two great needs of this country are Spanish literature and a Spanish-speaking minister. We can always sell Bibles, but we need Spanish literature bearing upon the message.

Brother Allen found a lady to whom he had sold a Bible, reading it to a circle of friends. Could something pointing out the message for our time have accompanied the Bible, who can tell what the results might have been? Many are willing to receive instruction, and several are waiting for baptism.

The great need is literature; but Spanish Honduras is not sitting still and begging for that need to be supplied. It is trying to meet this want as best it can. Our native brother, Senor Moncada, is, entirely at his own expense, printing a book containing essential Bible truth. It is not a perfect piece of work, and of necessity is done slowly, with but one man as printer and only a small foot-power job-press, but it is a gift from the heart, and it advances little by little with continual prayers that God will bless it to its purpose. I wish again to say that the great need of this field is Spanish literature and a Spanish-speaking minister. Will not those who love the truth, and desire to see it prosper in these dark lands, pray that these needs may be supplied?

H. A. PEEBLES.

A Testimony of Praise

It is to acknowledge the goodness of God that these few lines are written. It was in July, 1904, at the European General Conference, that a resolution was passed advising our return to the United States immediately because of my rapidly declining health. The leading brethren in that meeting who advised the move took this method to shield us from

adverse criticism which is sometimes experienced under similar circumstances, and for this we are truly thankful. They well knew how loath we were to leave our chosen field of labor, and we left only upon the urgent advice of those fully acquainted with the circumstances.

For many months after reaching America I was unable to do much of anything, and at one time it seemed that my work was about done; but God graciously spared me. It is because of the publicity given our return from England, and because of many inquiries, that these statements are made public. I am sure there are many friends who rejoice with us that I am once more able to take up active work in the Master's cause. I have very recently, upon invitation of the North Pacific Union Conference, accepted work as treasurer in connection with this conference. For nearly a year I have been steadily gaining in health, and feel that I can safely take up the work again, and it is with deep gratitude that I take this opportunity of expressing thankfulness to God for his goodness. We know that many fervent prayers have been offered in my behalf, and prayer has been answered.

We have noted the spirit of devotion to the cause of truth on the part of fellow laborers in various parts of the field, and gladly would we have remained at our post but for the urgent counsel to pursue a different course. I do sincerely thank God for life and health, and a part in this closing work. The constant care of a devoted companion has aided much in bringing me back to the enjoyment of health. Our one purpose remains ever the same—to stand loyally by the work of God until it is finished; and we desire the prayers of our brethren and sisters that we may be faithful to the end of the race. C. H. CASTLE.

College Place, Wash.

Field Notes

Six persons received baptism at Connersville, Ind., May 27.

A CHURCH which has now twelve members was organized recently at Regina, Saskatchewan.

THREE persons were baptized at Reading, Pa., and six were added to the Reading church, Sabbath, May 26.

ELDER M. SERNA reports the baptism of nine persons at the Sanchez (Mexican) church, Ariz., May 21.

ELDER W. A. YOUNG reports the recent baptism of twelve persons at Wolf Lake, Ind., and three others at Eaton.

At Middletown, Conn., on a recent Sabbath five persons were baptized, and a church of twelve members was organized.

ELDER E. E. FRANKE is holding tent-meetings in Newark, N. J., and Elder A. R. Bell is conducting similar work in Trenton.

ELDER C. H. BATES reports from Colorado: "We expect soon to baptize two in Villa Grove, two in Alamosa, and four or five in Farmington. Others are in the valley of decision."

Christian Education

Conducted by the Department of Education of the General Conference.

FREDERICK GRIGGS, Chairman,
C. C. LEWIS, Secretary.

The Convention

ARRANGEMENTS have been made with Union College, at College View, Neb., where the educational convention is to be held June 29 to July 10, by which those attending the convention can secure board and room for the time of the entire convention for two dollars, or twenty cents a day; single meal, ten cents. We wish to express our appreciation of the kindness of the managers of the college in thus making the rates for board and room so reasonable. Surely this item of expense will keep no one from attending the convention. It will be necessary for those coming to provide themselves with sheets, pillow-cases, and towels, as the college is not supplied with a sufficient quantity to meet the demand of the convention. It will be remembered that these articles are always furnished by the students, and that the college home never has a supply on hand.

We wish again to call attention to the importance of our educators and general workers being in attendance at this convention. The Chesapeake and Eastern Pennsylvania Conferences have each at their conference sessions voted to send some person connected with their educational work to the convention. These are both small conferences, and what they have done is a good example to all our conferences. There are no conferences in the United States where the expense of sending delegates to the convention is much if any greater than from these. But the members of these conferences feel that there is no greater question before us than the proper education and training of our children and youth for the work of the third angel's message, and they recognize that it is necessary to put forth an effort and be to some expense in order to do this work in the most effective manner. We do not believe, however, that these conferences appreciate more highly the importance of saving our children and youth to the cause of present truth than do our other conferences, and accordingly we hope for a delegation from every conference in the United States to the convention.

There are many perplexing problems for which the convention will seek a solution. We have an earnest desire that its deliberations may result in great benefit to all phases of our cause, for the educational work certainly directly affects all other features of our denominational work. To the end that these problems may be solved, and that we may all understand the better what Christian education really is in its practical application, we urge all our brethren and sisters all over the world to unite in earnest prayer for the richest blessing of the Lord to rest upon all the work of the convention.

F. G.

Commencement Exercises at Union College

THE school year at Union College closed May 20, 1906. The enrolment during the year had reached three hundred and seventy-five. During the past year the school has enjoyed one of the most prosperous years in its history. The senior class was not so large as usual on account of changes having been made in the course of study, there being but five members. Four of these had completed the ministerial course in the Scandinavian department, two from the Swedish, and two from the Danish department. These will enter the ministry. The other member of the class completed the business course. The class motto, "As Recruits to the Front," very forcibly expressed the sentiment of the class as their object in obtaining an education. The spirit of the entire commencement was of a missionary character.

Just before the close of the school year a canvassers' institute was held, conducted by J. S. James, J. B. Blosser, and the State agents of the Central Union Conference. As the result of this institute about forty students entered the canvassing work.

Thursday of the closing week of school was class day. Each member of the class participated in the exercises of that evening by delivering an oration on the line of work in which he was especially interested. Sabbath forenoon the baccalaureate sermon was delivered by Elder M. D. Mattson. In this discourse he very ably presented the sins of the great nations of earth which have caused their overthrow, and showed how these were all culminating in our own day, preparatory to the final overthrow at the coming of Christ.

Saturday evening a musical recital was given by the music department of the college at the request of the graduating class. This recital showed that very thorough work has been done in the music department, and that much attention has been given to organ and chorus work.

Sunday evening the class address delivered by the writer was a presentation of the theme, The Motive and Reward of Service. In it was presented the spirit of sacrifice that should accompany the missionary in his work, and the importance of the home base of supplies being adequate for the support of the workers sent to the front.

At the close of the class address, the class presented to the college a missionary map of the world, with golden threads running from Union College to each missionary station where students or teachers from the college were engaged in work. The exercises closed with the presentation of diplomas, both to the class and to the graduates from the music department, by Prof. C. C. Lewis. They were presented with a beautiful but brief missionary address by Professor Lewis, in perfect keeping with the spirit of the commencement exercises.

In the farewell students' meeting, nearly every student in the school took part. Nearly all expressed themselves as determined to return home to engage in some way in work for their fellow men, and to labor to bring other young people with them to attend Union Col-

lege another year in preparation for future work in the cause of God. We are greatly pleased with the missionary spirit that pervades the institution and its work. I believe that with the spirit that prevails, the success of Union College is assured.

R. C. PORTER.

Maplewood Academy

THE Maplewood Academy has now closed its second year's history. The school was in progress about thirty-five weeks, and during this time one hundred and two were enrolled. Among these the following nationalities were represented: English, thirty-three; German, nineteen; Swede, seventeen; Norwegian, twelve; Danish, five; Irish, four; Bohemian, three; Dutch, two; French, one; Polish, one; Scotch, one; Mexican, one; Swiss, one; and African, one.

The enrolment exceeded that of the first year by forty, and the outlook for our future is very encouraging. But unless our quarters are enlarged it will be utterly impossible to provide for the growth which we may consistently expect. We may be obliged to limit our attendance this coming year.

About ten of our students will be connected directly with some line of gospel work this summer. It has taken two of our students only one month in the canvassing field to earn their scholarship for this next year. Each of these boys have since taken as high as seventy-five dollar's worth of book orders in a single week.

It seems to me that from all of our intermediate schools, as well as from our colleges, we ought to find recruits for the canvassing field. Surely our boys have demonstrated that "the canvassing work is to be revived."

We have all felt that God has greatly blessed our work as an academy, and this second year's history can honestly be written in the one word, "Success." Those desiring our catalogue should address Maplewood Academy, Maple Plain, Minn.

O. O. BERNSTEIN.

The Oakwood School

SINCE my last report in the REVIEW, three more of our students have given themselves to God, and sealed the gift by baptism. This leaves but three of our number who do not profess faith in Christ as the Saviour. There is a good spirit prevailing in the school. For this we are very grateful to him who alone can give peace.

Our work on the farm, in the garden, and in the orchard has been delayed by the very unusually severe drought this spring. This leaves our ground unworkable, because of its hardness. If the drought continues much longer our water-supply must necessarily fail us, as it did two years ago, when it became necessary to drive the stock several miles to water them.

We have hoped that we might receive sufficient help from our kind friends of the North, East, and West, who have aided us in the past, to secure an adequate supply of water by sinking a better well, and in a more hygienic place than the one from which all our drinking and stock water comes. For yet another very important reason we need a better supply of water. In harmony with many resolutions of our board of trustees, and

"It is not the highest work of education to communicate knowledge merely, but to impart that vitalizing energy which is received from the contact of mind with mind, of soul with soul."

in harmony with instructions from the spirit of prophecy, and in harmony with the absolute requirements of the institution, we have gone forward, and are now putting in bath-rooms in the basement of the boys' dormitory. The drainage has been put in, the floor cemented, and is now ready to put in the bathing equipment. But there is nothing here with which to bathe, but dust. We have bathed in that too long already. Now, brethren, this is not our institution, if it were, we would not ask you to aid in its requirements. It is your institution, given to the colored work by the General Conference more than ten years ago, and it has gone all this time without a place for baths. Shall it continue so, and too, after having gone to no small expense in getting ready for the water? It is the intention to have treatment rooms in this basement, thus relieving us of the expense of building a sanitarium at present. We believe there are friends to this institution that will come to its relief just now, that we may have water and keep clean. W. H. Williams (Box 414, Huntsville, Ala.) is our treasurer. G. H. BABER, *Principal*.

The Northwestern Training-School

THE second term of our school closed April 17, having continued six months. So far we have been able to continue school work only during the winter months. Most of our students are from the farm, and are needed at home about the first or middle of April, when there is an abundance of work getting in crops for the season. Because of this the school farm gets but little benefit from student help, except from those employed during the summer. We feel that this is a drawback to the school work, and trust that the farm work can soon be done more by the students.

We believe we express the sentiments of nearly all when we say that this year's work has been pleasant and profitable. A consecrated class of students gave a decided spiritual mold to the school. All took an active part in the religious and missionary exercises. Each Wednesday, the time for general school exercises, was set apart for wrapping and sending out tracts and papers. About ten thousand tracts, averaging about eight pages, were mailed to names handed in by canvassers and others. Sabbath afternoons missionary programs were carried out. Instructive readings, essays, and papers were given. Mission fields, showing the progress of present truth, were quite thoroughly presented. We are sure these programs have been a means of cultivating the missionary spirit. Some entered the work at the close of school, and others are waiting until further preparation will enable them to go.

During the year two conventions were held — Sabbath-school and religious liberty. Brethren and sisters from the churches in reach attended, and joined us in the program. The principles of these two important branches of the third angel's message, as they were brought out in the papers and discussions, with plans and recommendations for future work, made these conventions instructive and encouraging.

A promising class of German young people has been instructed by Elder C. J. Kunkle. One of this class is now

engaged in the work, and others promise to become useful laborers among their own people.

The last two weeks of school, some of the canvassers from the field came in to join those who had been attending, and others who were planning to take up this line of work, in a canvassers' institute, which was conducted by Brother Potter.

We are of good courage in this branch of the work. As the Lord has placed the sacred work of dealing with youthful minds in the hands of human agents, we are led to feel the need of being guided by his unerring counsel, that the work may be carried forward to his glory and the advancement of his cause.

O. A. HALL.

Portage la Prairie, Manitoba.

Spirit of Service Increasing

OUR colleges are not filled with students that are lured there by mercenary ambition. On every hand commercial schools are vaunting what they can do to help our youth to become "money-makers." Our schools proclaim their purpose to fit the youth for missionary service. Our schools are, as a rule, enjoying a most cheering attendance, both as to number and character of students. These youth do not refuse to attend our schools unless they are provided with all the facilities of commercial schools.

While visiting one of our southern training-schools recently, I found over thirty bright and capable white students earning their way in a self-supporting industrial school with less facilities than we have provided for the Huntsville Industrial School for colored students, yet they were intelligently happy in their rigorous experience which is to fit them for self-supporting work in difficult fields.

Another most cheering index to the spirit of our schools was impressed upon me recently when at the Walla Walla College. A short course of instruction by a canvassing agent had enlisted so many of the students in that work, and they were so happy and successful in it, that the business manager of the school told me that the students were so eager to put in all their spare time in visiting the homes of the people with our literature that it was difficult to get enough help to continue the industrial departments of the farm and school. That this interest resulted from a love of missionary activity and not from a dislike for farm work was very evident, for while I was there the students' annual picnic was celebrated by the faculty and students, and the young men who had been out canvassing seriously proposed to devote the forenoon of the picnic day to missionary work and only the afternoon to the holiday. Such sentiments prevailing among our youth will cause salvation to go forth as a lamp that burneth, and "the gentiles shall see thy righteousness. . . . Thou shalt no more be termed Forsaken. . . . For as a young man marrieth a virgin, so shall thy sons marry thee." Isaiah 62.

J. E. FROMM, M. D.

It is by education that a person discovers what capabilities have been given him by his Creator, and what work he is best qualified to perform.

Current Mention

— A Christian Science church building costing \$2,000,000 was dedicated in Boston, June 10. Members of that denomination to the number of 40,000 had come to Boston from all parts of the country to be present on the occasion.

— The beef packers have won a victory in Congress by defeating that clause of the meat-inspection bill which provided that the cost of inspection should be paid by the packers. The bill now provides that the government shall pay the cost, which it is estimated will be about \$2,000,000 annually.

— According to press statements, positive steps have been taken by the Interstate Commerce Commission preliminary to extending the scope of the coal and oil investigation, being made by order of Congress, to include every railroad in the United States. To this end circular letters calling for important information and requiring that this shall be furnished by July 15 were sent to the 848 railroad companies which operate the 213,940 miles of line comprised in the railroad system of the country.

— Recent political demonstrations in the West in favor of W. J. Bryan are considered by some persons in close touch with political matters to be part of a plan by certain political leaders to prevent the nomination of W. R. Hearst for the presidency in 1908. The latter's demonstration of political strength in New York has made him feared by representatives of opposing interests. Mr. Hearst is especially strong with the labor party, and it is believed this party, if it goes into politics as President Gompers has threatened, will control 2,000,000 votes at the next election.

— Four large meat-packing companies of Kansas City, Mo., Armour & Co., Swift & Co., Cudahy & Co., and the Nelson Morris Packing Company, were found guilty in the United States District Court at Kansas City, June 12, of accepting concessions from the Chicago, Burlington, and Quincy Railroad on export shipments on packing-house products. Under the law the companies can be fined from \$1,000 to \$20,000 each. The law provides no jail sentence. Sentence was deferred by the presiding judge to the coming week. The trial of the C. B. & Q. railway company was begun the same day.

— Tuberculosis has made its debut into politics. A plank of the recently adopted State platform of the Pennsylvania Republicans states: "Modern science has demonstrated that consumption is a curable disease, and that this great scourge of the human race, at once so communicable and so deadly, may, by resort to proper treatment and by education in the laws of health, be almost wiped out as the terror of mankind. It is the duty of the State to do its part toward this beneficent end, and we hereby commit the Republican party to the establishment and support of dispensaries, hospitals, and sanitariums for the treatment of the consumptive poor." Possibly this may be intended to catch the consumptive vote.

NOTICES AND APPOINTMENTS

Camp-Meetings for 1906

ATLANTIC UNION CONFERENCE

Western Pennsylvania, Dubois... June 14-24
Virginia, Petersburg... July 26 to Aug. 5
New Jersey... Aug. 2-12
West Virginia... Aug. 16-26
New York, Tunesassa... June 21 to July 1
Vermont... Aug. 23 to Sept. 3
Southern New England, Middletown, Conn. ... June 14-24
Central New England... Aug. 31 to Sept. 10
Greater New York... Sept. 23 —

CANADIAN UNION CONFERENCE

Ontario... Aug. 23 to Sept. 2
Quebec... Sept. 6-16

SOUTHERN UNION CONFERENCE

Louisiana... Aug. 2-12
Georgia... Aug. 2-12
South Carolina... Aug. 9-19
Alabama... Aug. 16-26
Tennessee River, Nashville, Aug. 23 to Sept. 2
Cumberland... Sept. 6-16
North Carolina, High Point... Sept. 7-16
Florida... Nov. 1-11

LAKE UNION CONFERENCE

Northern Illinois, Chicago, June 21 to July 1
North Michigan, Iron Mountain... June 25 to July 2
Indiana, South Bend... July 25 to Aug. 2
Indiana, Seymour... Aug. 8-16
Southern Illinois... Aug. 2-12
West Michigan, Hastings... Aug. 9-19
Ohio... Aug. 16-25
Wisconsin, Milwaukee (Scandinavian)... June 27 to July 2
Wisconsin, Stevens Point... Aug. 22 to Sept. 3
East Michigan, Holly... Sept. 27 to Oct. 8
Northern Michigan, East Jordan... Aug. 30 to Sept. 10
Northern Illinois... Sept. 5-15

NORTHERN UNION CONFERENCE

North Dakota, Rock Lake (English)... June 15-25
North Dakota, Bowden (German), June 19-25
North Dakota, Stanley (English)... June 26 to July 2
Alberta, Red Deer... July 10-17

CENTRAL UNION CONFERENCE

Wyoming Mission Field, Edgemont, S. D. ... June 21 to July 1
Nebraska, Aurora... July 19-29
Nebraska, Fremont... Aug. 3-12
Nebraska, Beatrice... Aug. 17-26
Nebraska, Lexington... Aug. 30 to Sept. 9
Colorado, Boulder... Aug. 23 to Sept. 3
Missouri, Versailles... Aug. 2-12
Kansas... Aug. 9-19

SOUTHWESTERN UNION CONFERENCE

Texas, Alvarado... Aug. 2-12
Texas, Buffalo Gap... Aug. 23 to Sept. 3
Arkansas, Winslow... Aug. 16-26
Oklahoma, Kingfisher... Aug. 23 to Sept. 2

PACIFIC UNION CONFERENCE

California, Eureka... Aug. 16-26
California, Oakland... July 19-29
Southern California, Santa Ana... Aug. 16-26

NORTH PACIFIC UNION CONFERENCE

Montana, Basin... June 21 to July 1

AUSTRALASIAN UNION CONFERENCE

Union Conference session, Cooranbong, N. S. W. ... Sept. 13-23

EUROPEAN MEETINGS

German-Swiss, Lake Zurich... July 5-9
Roman-Swiss and Latin Union, Gland, Switzerland... July 10-15
German Union, Friedensau, Germany... July 19-29
British Union, near Birmingham... Aug. 3-12
Holland... Aug. 16-19
France... Aug. 21-26

The presidents of the various conferences are requested to forward any additional information which will enable us to publish a complete and correct list of the camp-meetings appointed for the present season. If any changes are made, of either time or place

of meetings already appointed, notice should be forwarded at once.

Utah, Notice!

THE regular annual meeting of the Utah Conference will be held at the camp-meeting, Salt Lake City, August 16-25. Come, brethren and sisters, one and all, let us gather together to seek the Lord for his blessing.

ALFRED WHITEHEAD, *Conf. President.*

Union College Calendar

THE Union College Calendar for 1906-07 is ready. Many will be interested in the announcement of an affiliation with the Nebraska Sanitarium and the Medical Department of the Nebraska University, whereby the first two years of the University's six-year combined college and medical course may be taken at Union College. Copies of the calendar may be obtained free by addressing the president of Union College, College View, Neb.

Reduced Rates to the Alberta Camp-Meeting

THE Canadian Pacific Railroad has offered to grant us reduced rates on the following plan: If our people purchase twenty-five or more first-class tickets, paying full fare for the same, taking agents' certificates (standard form), and presenting the same to Sister Lowry on the camp-grounds for signature, they will be returned home for one-third fare. Those coming over more than one railroad and buying more than one ticket, must be sure to take the standard form of certificate each time. Tickets can be bought three days before or at any time during the meeting, and return tickets must be bought within three days after the close of the meeting.

With this favorable opportunity to secure a reduced rate, we trust that our people everywhere will make one grand effort to be present at the camp-meeting. Brethren, you need the special blessing to be obtained there, while we need your help and co-operation in forming the plans and policy of our new conference which we hope to organize at that time. So let every one make an earnest effort to be present. Bring plenty of bedding and a tent if possible. Remember the time and place—Red Deer, July 10-17.

J. W. BOYNTON,
Superintendent.

The Alabama Conference

THE next annual session of the Alabama Conference will be held in connection with the camp-meeting, Aug. 16-26, 1906. At this early date, we earnestly desire to set before our brethren and sisters of the Alabama Conference the importance of attending this meeting. Everything around us indicates that the end of all things is at hand, that the great famine spoken of in Rev. 10:7 and Amos 8:11, 12, is soon to come upon the world, and what we do for ourselves, our families, and our neighbors must be done soon. It is now high time that we consecrate ourselves and all we have to God, place all upon the altar, and lay broad and definite plans to finish the work God has given this people to do.

We desire that this meeting shall be a great spiritual feast to our people, and that nothing shall be left undone to educate all who attend in the various kinds of work that the Lord expects us to do. We are now having interesting programs prepared, for instruction in the canvassing, Sabbath-school, religious liberty, health and temperance, and young people's work. We expect excellent help from outside the State. The exact location of the meeting has not been fully decided, but it will be in a central location for the middle and northern part of the State. Definite information will be given later. Let all our people begin now to lay plans to attend this meeting from the beginning till its close.

We are now raising a fund to secure more tents, so all can be provided for. Do not let the enemy rob you of the blessings of this annual gathering.

A. J. HAYSMER.

Business Notices

BRIEF business notices will be published in this department subject to the discretion of the publishers. A minimum charge of one dollar will be made for one insertion of forty words or less. Three cents a word will be charged for each additional word, and remittance must accompany each order. Initials and figures count as words. Name and address must be counted.

All persons unknown to the managers of this paper must send satisfactory written recommendations whenever submitting notices for insertion in this column.

In the case of poor persons who wish employment, the charge may be remitted, but in order to secure this concession a letter from the elder of the local church of which the advertiser is a member, or from one of our well-known ministers, must accompany the advertisement.

WANTED AT ONCE.—A consecrated, graduate lady nurse. One who will teach nurses' classes, a good place for the right person. Address F. A. Stahl, Prospect Sanitarium, 1161 Prospect St., Cleveland, Ohio.

WANTED.—A housekeeper. Adventist preferred. Must be good cook. Small house, and family consisting of man and wife. Good wages to the right person. Address Mrs. E. J. Calkins, Glendale, Los Angeles Co., Cal.

FOR SALE.—9-room, 2-story, frame, plastered house, inside city limits; southwest corner; 150 feet front. Artesian water, shade trees, outbuildings, and chicken yard. Price, \$2,500. Address Miss L. M. Ward, 713 South Washington Ave., Roswell, N. M.

FOR SALE.—A 160-acre farm, 10 miles from Kenmare, N. D., at \$3,600. Good house, barn, granary, and wells. Nice grove, 100 acres in field, 42 acres pasture, rest in meadow; 9 miles to coal-mine, 1/2 mile to school and church. Address A. W. Olson, R. F. D. 3, Kenmare, N. D.

FOR SALE.—House and three lots in Cedar Lake, Mich.; 10-room house finished throughout, good lawn, fronted with fine large maples; five minutes' walk from Cedar Lake Industrial School, which furnishes best of educational privileges. Address A. D. Jobs, Cedar Lake, Mich.

FOR SALE.—Hygienic cooking oil, cocoanut-oil; whole-wheat, gluten, and graham flour; olive-oil and ripe olives; peanut butter, barley crystals, gluten grits. Write for prices, circulars, and information concerning many foods. Address The Blue Ribbon Pure Food Co., Flint, Mich.

Publications Wanted

[SPECIAL NOTICE.—We learn that objectionable literature is being sent in response to these requests, and we urge all to examine with special care any periodicals or pamphlets received outside of our well-known denominational publications. Be sure that the literature which you distribute teaches the truth.—Ed.]

The following persons desire late, clean copies of our publications, post-paid:—

J. H. Robinson, Braidentown, Fla., periodicals.

W. A. Tucker, Lawton, O. T., REVIEW, Signs, Watchman.

Eva D. Reynolds, Madera, Madera Co., Cal., Signs, Instructor, Little Friend.

Mrs. M. L. Thompson, 1002 Beauregard St., Marshall, Tex., periodicals and tracts.

Mrs. Mary E. Boaz, R. F. D. 1, Sulphur Springs, Ark., Signs, Watchman, Instructor, Little Friend, Liberty, tracts.

Mrs. D. A. Briggs, Madera, Cal., Instructor, Signs, Watchman, Life and Health, Little Friend.

C. B. Bassett, Cape May Court House, N. J., desires large quantities of our publications in both English and foreign languages.

Miss Birdie Cruzan, 1213 West Ninth St., Joplin, Mo., *Signs, Review, Watchman*, and tracts.

E. E. Willson, Edith, N. C., periodicals and tracts, also health and temperance literature. Can use a large supply.

Milo D. Warfle, General Delivery, Albuquerque, N. M., *Watchman, Signs, Liberty, Life and Health*, and tracts suitable for tent effort.

Esther Levy, Cornwall Landing, N. Y., has sufficient literature for the present.

Addresses

THE address of C. H. Castle, is College Place, Wash.

The address of Elder J. S. Washburn is 610 Meridian St., Nashville, Tenn.

Address Wanted

THE Seventh-day Adventist Church No. 2 of Jersey City, N. J., desires the address of Sister Anna Way Armstrong, formerly of New Haven, Conn., as her name still remains on the church record, while all trace of her has been lost. Address the clerk, Minnie C. Hansen, 88 Beacon Ave., Jersey City, N. J.

Obituaries

TRASK.—Died April 24, 1906, from hemorrhages, Mrs. Bertha Trask. Sister Trask was born Dec. 6, 1871. She was converted in 1897, and united with the Seventh-day Adventist church at Bay City. The funeral was held in the Methodist church at Au Sable, Mich. Words of comfort were spoken by the writer, assisted by the Methodist minister.

THEO. G. LEWIS.

WILLIAMS.—Died at his home in East Port, Mich., May 6, 1906, of cancer of the stomach, John R. Williams. He was born Sept. 22, 1862. He leaves a wife and children to mourn their loss, but they are comforted with the hope of seeing him soon in the first resurrection. The funeral was held in the Adventist church at that place. The funeral service was conducted by the writer.

THEO. G. LEWIS.

CARR.—Died, in Tuxpan, V. C. Mexico, May 7, 1906, after an illness of two days, of cerebral congestion, our dear Bernice, daughter of May McCulloch Carr, aged 8 years. Bernice never missed an opportunity to tell the Mexicans around us of the love of Jesus and of his soon coming. Grandparents, mother, brother, and sister, with many friends, are longing for the day when Jesus shall come and we shall meet our loved ones again.

MAY L. CARR.

SUELFLOW.—Died at her home in Milwaukee, Wis., Dec. 3, 1905, after an illness of but a few weeks, Mrs. Wilhelmina Sueflow, aged 63 years. The immediate cause of her death was dropsy. Sister Sueflow was an esteemed member of the Milwaukee Seventh-day Adventist church, having accepted the truth ten years ago. She was loved by all who knew her, and is greatly missed by the members of the church. Funeral service was conducted by Rev. J. Bading and Rev. H. Sieck (Lutheran).

R. T. DOWSETT.

HAWES.—Fell asleep in Jesus, in Battle Creek, Mich., May 21, 1906, Sister Charlotte C. Hawes, aged 85 years lacking nine days. Death was caused by gastritis. Sister Hawes was born at Huntsburg, Geauga Co., Ohio, and embraced the truth, to which she was faithful to the last, in Wisconsin through reading the Bible and Seventh-day Adventist literature. She was a widow, and is survived by four sisters, one of whom was with her during her last illness. Sister Hawes was the mother of four children, all deceased. The funeral services were conducted in Battle Creek by Elder G. B. Thompson. The interment took place at Stockton Junction, Daviess Co., Ill.

G. W. AMADON.

PEAVEY.—Died in Dayton, Ore., Brother Chancy N. Peavey, aged 45 years, 1 month, and 4 days. He was rolling some logs, with other brethren, into the Willamette River, when a knot caught his clothing, and whirled him over the bank twenty feet below, crushing him into the soft sand. He lived but a short time. He had fully accepted the faith of the Seventh-day Adventists about two years ago, and was soon going to camp-meeting, where he intended to be baptized. He was a man of genial disposition, and was loved and respected by all. He leaves a wife and one daughter. Words of comfort from Rev. 21:1-5, were spoken by the writer.

R. D. BENHAM.

KELSEY.—The few short words of this sketch are altogether too brief and insufficient to properly delineate the experiences and noble character of her long and useful life. Her maiden name was Eunice Rebecca Bushnell. She was born in Saybrook, Middlesex Co., Conn., March 24, 1820. She died in Boulder, Colo., May 1, 1906, at the venerable age of 86 years, 1 month, and 5 days. Her early life was spent at Saybrook. Filled with an ambition to fit herself for a life of usefulness, she threw herself earnestly into school work, fitting herself for a public-school teacher, and in this profession she engaged for several years. At the age of eighteen, July 4, 1838, she was married to Mr. Asa Kelsey. Together with her husband she left her native State and went to what was termed the Great West—the State of Michigan. The span of her life may be better appreciated when it is understood that she made a portion of this journey by ox team (there being no railroads at that time), penetrating and settling in a new and wild country, locating near Battle Creek, Mich. They were among



EUNICE REBECCA KELSEY

the charter members of the first Seventh-day Adventist church organized in that State. It was from Brother Kelsey's sawmill that lumber was secured for the erection of the first church building among the Seventh-day Adventists. Five children, three boys and two girls, were born to Brother and Sister Kelsey. In 1857 Brother Kelsey died, and Sister Kelsey was left alone to battle with the world. Sister Kelsey's religious experience dates from the year 1836, at which time she became a member of the Congregational Church. Sixteen years later, or in the winter of 1852, she and her husband embraced the views held by the Seventh-day Adventists. This was fifty-four years ago; so, for more than half a century she has walked as a consistent and faithful member of this church. She was thirteen years old at the time of the great meteoric shower in 1833, and was an eye-witness of this historic event. Sister Kelsey belonged to the old New England stock, and the old Puritan integrity and regard for principle marked her life throughout. To know the right was to do the right. Conviction of duty was the embodiment of

action. She lived what she believed. Perhaps her great strength of character was shown in her espousal of an unpopular cause—in her throwing in her lot with a poor and despised people who were yet unorganized and without church buildings. She did this for the love of the truth, and because she felt that not doing so would be displeasing to her Master. We can truly feel that a great and noble woman has passed to her rest. With her no praise is fulsome. She left an example worthy of emulation. And in saying this we do not idolize humanity nor deify the dead. Her life was worthy of emulation only as Christ made it worthy. She manifested graces only as he dwelt within. Two sons and one daughter remain of the immediate family circle. With the exception of five years, the daughter, Mrs. Jones, has spent her entire life with her mother. Others, more remotely related (grandchildren of Sister Kelsey), and who in her affections came as near to her as her own children, mourn also the loss. We laid her away with the firm belief that if we are true to the principles which she lived, we shall meet her again in the never-ending, never-parting eternity. She expressed herself as ready to die, and, like the tired warrior after the hard-fought battle and well-earned victory, at the close of the day entered her peaceful slumber to await the morning call and resume the activities of blissful eternal life.

F. M. WILCOX.

WAKEHAM.—Died on board the Steamship "Bremen," on the Atlantic Ocean, May 13, my dear wife, Emma L. Rea Wakeham, in her forty-sixth year. She fell at her post, out on the fighting line. She sleeps in Jesus, and eternity alone will reveal the result of her work. My wife was born in western Iowa in the pioneer days of that State, and was early immured to a life of toil and privation. She was one of a family of twelve children, all of whom survive to mourn her loss. Early in life she gave her heart to God and united with the Baptist Church, of which her father was pastor. About the age of nineteen she became acquainted with the truths of the third angel's message, which she gladly embraced, and has never since doubted the glorious triumph of the remnant church. In the fall of 1883 she was united in marriage with the writer. She has always been a loving wife, a devoted mother, an unselfish and untiring worker for suffering humanity. Four children, two boys and two girls, feel keenly this great loss. But thanks be to God and a Christian mother's influence, all have found the true source of comfort in time of trial. My younger son expresses the feelings of us all when, writing from Hamburg, he says: "Whenever I think of mama now, it brings before my mind all of those precious promises that are scattered all through the Bible, of the new earth, and of the bliss and happiness we are to enjoy through the years of eternity. It fills me with new ambitions to be there, and with new love for the One who, in his great love, has prepared such a home for those who love him." The death of my wife was due to a severe attack of nervous prostration which developed into melancholia, and a rapid breaking down of all the vital powers. Acting upon medical advice, as soon as possible I embarked for England, hoping that a few months at the Caterham Sanatorium would be the means of her recovery. But it pleased God to call her to her rest before we reached land. On Sunday, while yet three days out from port, she quietly fell asleep. With hearts sad and sore, yet buoyed up by the blessed hope, we committed her body to old ocean's arms, confident that, though no monument marks her resting-place, she will not be overlooked when the Life-giver calls the sleeping saints. Her life is hid with Christ in God. A short service was conducted by the Rev. Alexander Milne Dalrymple (Presbyterian), of New Zealand, who was on his way to England. We do not know the meaning of this bereavement. Our loss! Egypt's loss! But we trust God to make it plain. Our Heavenly Father has given us special grace for this trial. But we do pray that God will raise up consecrated, competent workers for the great Oriental Mission field.

W. H. WAKEHAM.



WASHINGTON, D. C., JUNE 21, 1906

W. W. PRESCOTT EDITOR
L. A. SMITH
W. A. SPICER } ASSOCIATE EDITORS

NOTICE should be given in all the churches in this country next Sabbath of the midsummer offering to be taken on Sabbath, June 30.

PROF. W. E. HOWELL, formerly president of Healdsburg (Cal.) College, has accepted an invitation to conduct educational work at the Loma Linda Sanitarium. It is the purpose to make this institution an educational center for the training of gospel medical missionaries.

PROF. H. R. SALISBURY, the principal of Duncombe Hall Training College, London, arrived in America last week to attend the educational convention at College View, Neb. Professor Salisbury spent several days in Washington, and spoke to the Takoma Park church last Sabbath.

THOSE who compare the methods of travel in China, described in Brother Westrup's article on page 12, with the luxurious appointments of American railways can judge how the Chinese ideas impress a missionary from this country. We surely ought to do all we can to make the lives of our missionaries tolerable in that dark land.

REFERENCE has already been made in these columns to that excellent book "The Missionary Idea," by Mrs. A. E. Ellis. It is divided into three parts: part one deals with the general subject, part two furnishes material for conducting missionary meetings, and part three presents "an outline of Seventh-day Adventist mission fields." There is much to stimulate thought and interest in this book, as well as sufficient suggestion and actual material for a missionary campaign. The reading of it ought to quicken the missionary impulse, and lead to an increased amount of practical work.

THE Rochester (N. Y.) *Herald* of May 20, contains a report of a sermon delivered by Rev. Mcylan Hamilton Lichliter at Olean, N. Y., on "Sabbath Observance," in which he made the following frank admission concerning the Sabbath question:—

This matter of Sabbath observance is a practical question, and must be treated in a practical manner. Our ministers have been basing their arguments for the Sunday observance upon the fourth com-

mandment. What's the use? What good does it do to base our arguments upon a thing which technically is not binding, which the Jewish rabbis and socialist organizations know is not, and laugh to scorn our arguments upon that ground. We must base our arguments upon something besides the fourth commandment, for they know that that is Jewish in spirit and temper, and laugh us to scorn for quoting a commandment which we do not obey and will not.

THAT Sunday conference in London, to which we referred two weeks ago, was held according to appointment. No opportunity was given to Christian observers of the seventh day of the week to express their views, but the vote on the resolutions adopted was not unanimous. In its comments on the conference, the *Present Truth* (London) says:—

The most striking feature about the gathering was the fact that it united Catholics and Protestants. This is a circumstance of sinister import. Only a few days before, the official head of Roman Catholicism had declined to join in prayer for a reunion of Christianity, declaring that in this matter Roman Catholics must take their traditional course. What does it mean, then, when Roman Catholicism is officially represented at a union meeting on behalf of Sunday observance? Clearly, it means that Rome sees in such a union meeting a promise of reunion along her own lines, in which her claims will be recognized.

An Earthquake Experience

It was the greatest catastrophe of modern times, and writers gifted with remarkable ability in making word-pictures have been utterly unable to exaggerate in writing up the San Francisco earthquake. In fact, the simplicity of direct statement is the most impressive in this instance.

The following extract from a private letter tells briefly of the experience at a private sanitarium conducted by Sabbath-keepers:—

Dr. Lamb's sanitarium was on the fifth floor of a block on the corner of Ninth and Market Streets. At the time of the earthquake their sanitarium was crowded, one patient being accommodated on one of the treatment tables in the operating room. The doctors and nurses were all in bed and nearly all asleep when the earthquake came. With almost the first shock one side of the brick building fell out. It was providential that it fell out instead of in. The doctors were in bed asleep, and the edge of their bed was within fourteen inches of the wall that fell out, and yet they were not touched. . . .

With the house rocking so that they could not stand on their feet they made their way to the back door, where they thought they could get out on the top of an adjoining roof, but to reach that roof they must go part way down the five stories of back stairs. Just as they opened the door, before they had placed

their feet upon the landing, the whole stairway separated from the building, and fell in a heap five stories below.

Then they ran back toward the front entrance only to find the doors jammed so that every means of escape was blocked. From their windows they saw the collapse of the city hall and many other buildings and chimneys, and it seemed to them that the city was going entirely to pieces.

After the quake they went for their patients, and found them comparatively calm. Several of them were still in bed. The doors of three rooms were jammed so that they had to be broken down. The building was unsafe, so they began at once to remove their patients. They found rooms not many blocks away. In one case they had to pay five dollars for a room for one hour. Think of the love of money to such a grasping extent getting hold of the hearts of people so that in the midst of a calamity like that they would charge extortionate prices for shelter for invalids.

Every patient was removed from the building without injury, and of the furnishings they saved a quilt and a sheet with each patient. Dr. Lamb saved one of his diplomas, and a little hand-bag of instruments. That portion of the city was burned so soon after the earthquake that they were given little chance.

The more we learn concerning this earthquake, the more we are convinced that we have but the most inadequate conception of the real nature and extent of the disaster. If this is only the alpha of destruction, what will the omega be?

MORE than three columns of space of the May number of *The Christian Statesman* are devoted to the first issue of *Liberty*, which it designates as "a new opponent in the field." It declares that "its zeal is explained by the fact that it is the mouthpiece of the Seventh-day Adventists, and is published by the Review and Herald Association." It further says:—

When *Liberty* is willing to learn the truth concerning the National Reform movement, it will know that we are as earnestly opposed as itself to any union of church and state, and that there is nothing in our principles or designs which look toward any infringement of the rights or liberties of other men.

And yet the *Statesman* advocates Sunday laws, and one of its charges against *Liberty* is that "it has all Sabbath laws as its special object of attack." But what has the state to do with the Sabbath or with Sabbath laws, if there is no union of church and state? Every form of religion has the right to expect impartial protection from the state, so long as it does not involve acts of incivility, but there can be nothing more than this without a union between the state and some form of religion, which is the same as a union of church and state. The views of the *Statesman* belong to the fourth century and the succeeding dark ages, but are contrary to American principles.